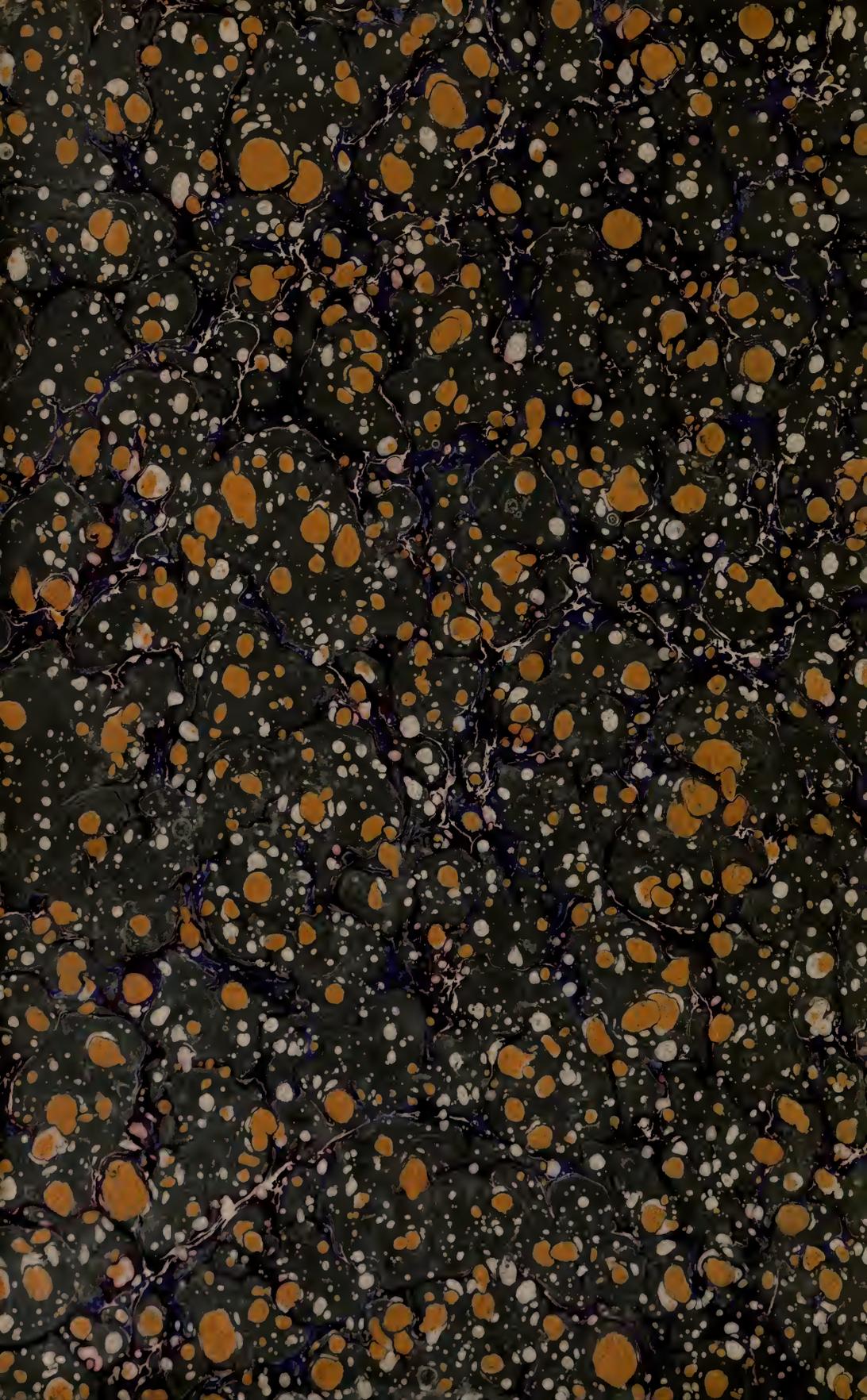
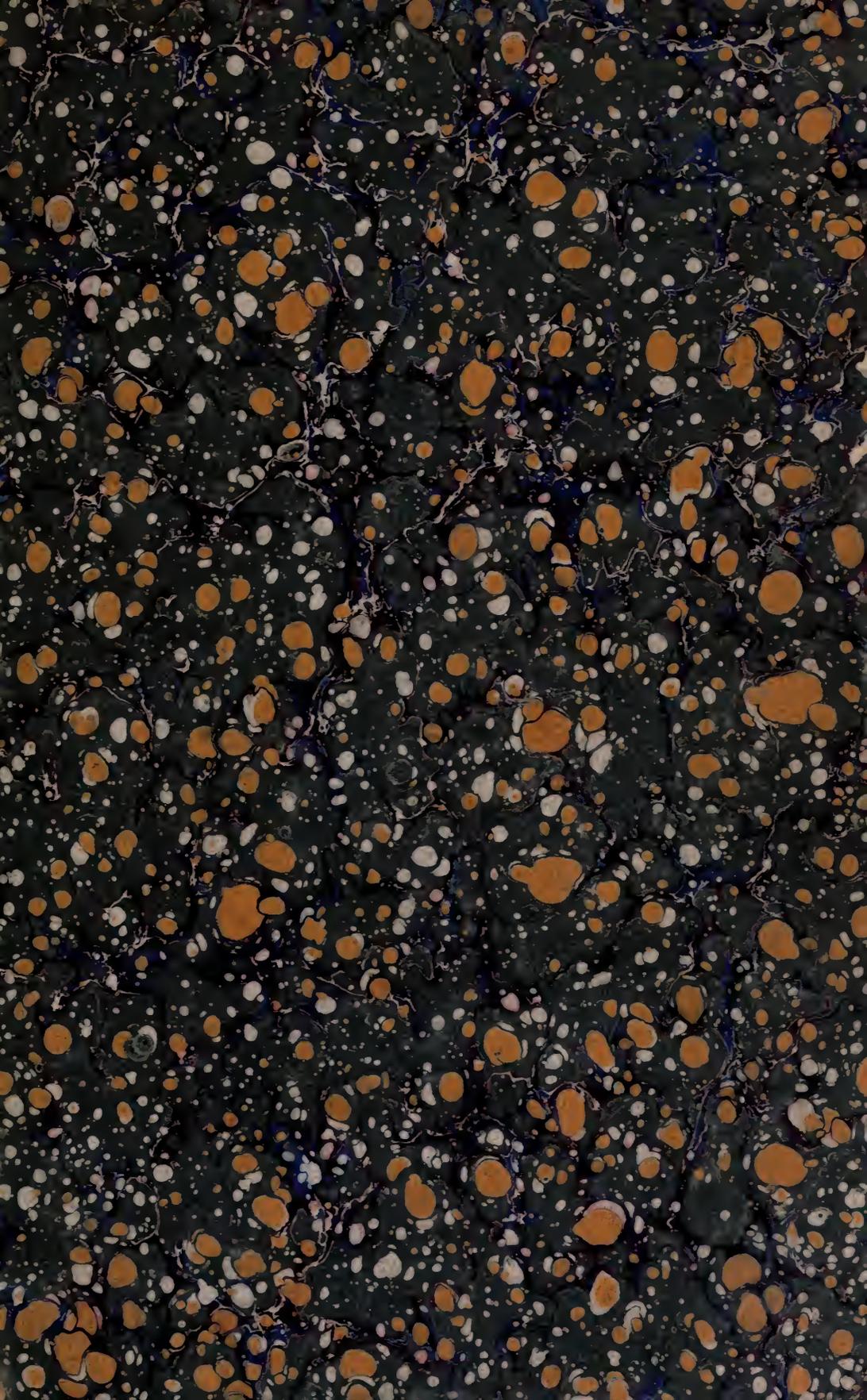


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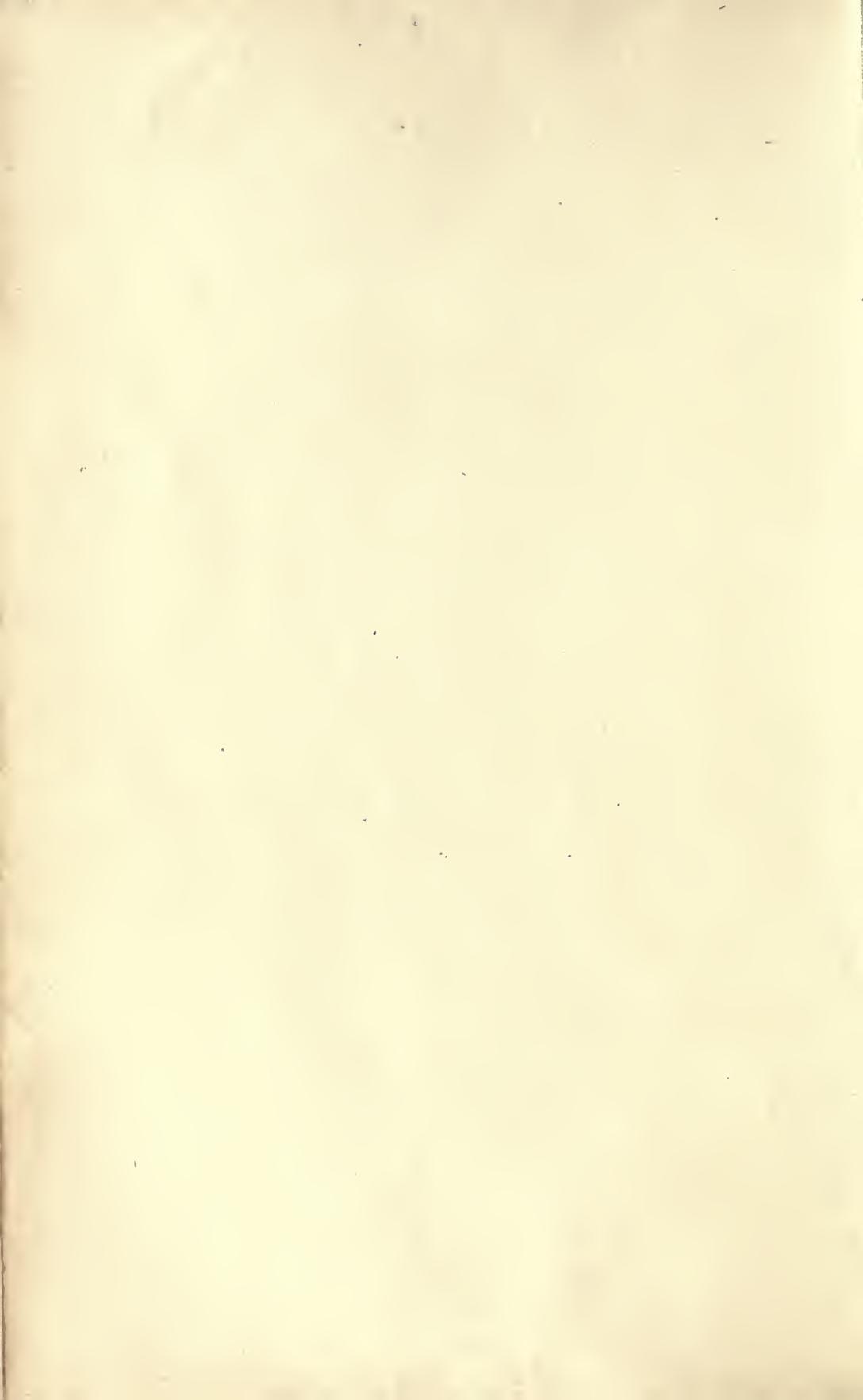


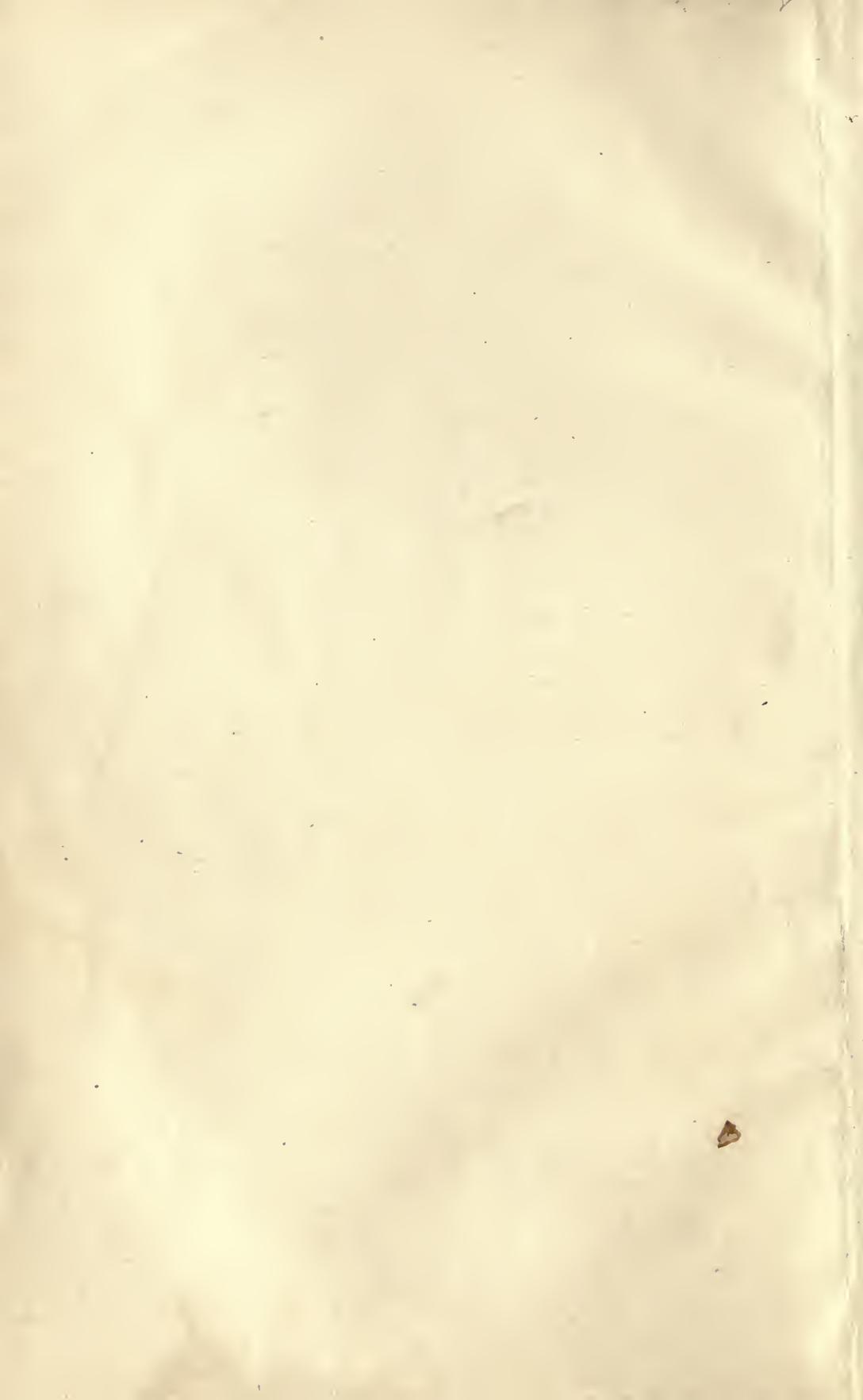




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CANTONESE MADE EASY:

A BOOK OF SIMPLE SENTENCES IN THE CANTONESE DIALECT, WITH
FREE AND LITERAL TRANSLATIONS, AND DIRECTIONS
FOR THE RENDERING OF ENGLISH GRAM-
MATICAL FORMS IN CHINESE.

SECOND EDITION.
REVISED AND ENLARGED.

By

J. DYER BALL, M.R.A.S., ETC.,

OF HER MAJESTY'S CIVIL SERVICE, HONGKONG.

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the Cantonese Dialect with a Vocabulary," "The Cantonese-made-Easy Vocabu-
lary," and "An English-Cantonese Pocket Vocabulary without the
Chinese Characters or Tonic Marks," &c.*



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PREFACE

TO THE FIRST EDITION.

This little book is meant to supply a want. The Author has heard a beginner in Chinese sadly lamenting the difficulty he had in the use of his phrase book to know what the Chinese words really meant. Before him and before many a learner there appear on the opened pages of his book sentences in English and sentences in Chinese. He reads the English and his Chinese teacher reads the Chinese over to him until he learns the sounds. By dint of memory he learns that a certain English sentence is expressed in Chinese by certain Chinese words, which he supposes are the equivalents of the English words; but as soon as he commences to analyse the two sentences—to place them side by side, he finds that there seems to be very little similarity between the two. The one often has more words by far than the other; there are no numbers, no moods, no tenses, or but halting expedients to represent them, which are well nigh unintelligible to him; and the use of his dictionary, at first, affords him but little assistance in his attempts to pick asunder the component parts of a Chinese sentence, for either he does not find the word that is given in his phrase book, or he is embarrassed by the multiplicity of renderings for one word.

ARRANGEMENT OF THIS BOOK.

In some of the first books in Cantonese and English by the veteran sinologists this difficulty was in a great measure met by a literal as well as a free translation being given of the Chinese. The Author has resuscitated this old plan and trusts it will be found of service. In some cases it will be found, however, that it has been well nigh impossible, on account of the idiomatic differences of the two languages, to give a perfectly intelligible and literal rendering of the Chinese; for it sometimes happens, as George MacDonald well remarks, that:—"It is often curious how a literal rendering, even when it gives quite the meaning, will not do, because of the different ranks of the two words in their respective languages." (*Adela Cathcart*, p. 34). Yet with the object of pointing out the connection of the different words

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and their respective places in the sentence, even a poor literal translation will assist the learner far better to grasp the construction of the sentence and the real meaning of the words than a free translation, which must necessarily often be but a paraphrase of the Chinese.

When two or more English words represent one Chinese word the Author has in the literal translation connected them by a hyphen, and the same holds good of the Chinese and English. Any exceptions to this are so plain that there is no necessity to make any note of them.

The fault of most phrase books in Chinese is the multiplying Chinese words in a sentence; especially do such books delight in a redundancy of particles; one is almost sickened by a glance through some of the phrase books in use where 'ko ko', 'ni ko', 'ke', and many other particles are brought in at any time and every time to the detriment of the learner's fluency in speaking. The consequence of this fault in that learners pile up the component parts of a sentence until the outcome is something wonderful to hear to, and more like a foreign language than good Chinese. The Chinese are fonder of expressing themselves in a terse and concise manner than most book-makers represent them as doing. Redundancy of words are cut out of good Chinese colloquial with an unsparing hand: and it would be a good thing for a learner to lay it down as a general rule that if it is possible to express his meaning with few words he should do so; for though to his own ear the addition of words may make the meaning plainer, it has probably a directly contrary effect on a Chinese ear.

Compare:—

‘Néi lai to’ ni shü’ k’ap₂ ‘péi ‘ko ko’ shü kwo’ ‘ngo ‘t’ai kin’ la,

and

‘Lai ni shü’ ‘péi ko’ shü ‘ngo ‘t’ai la.

There is often also no distinction made in phrase books between the colloquial and book language: immediately after a sentence which would be understood by any woman or child comes one so bookish that if the learner were to attempt to air his newly-acquired knowledge, thus obtained, out of the range of his study or of the ears of his erudite teacher, he would find his talk utterly unintelligible to the mass of his hearers. In short a hotchpotch of anything and everything is thrown together, mixed and pure, Cantonese and provincialisms, and the result is a phrase book.

Many of the simplest and commonest forms of expression are entirely omitted even in books of considerable size where want of space could be no excuse.

There is often also apparent in these books an evident attempt to *put* the English sentence which the compiler chooses into Chinese, ignoring often to a great extent

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the simple fact that the idiom is essentially English; and the result is a sentence composed of Chinese words which is either constructed on an English idiom wholly foreign to the genius of the language, or stilted in order to convey the whole meaning of the English sentence into Chinese; or else the two sentences are not the counterparts of each other, and the learner is misled.

Knowing these defects, the Author has endeavoured to avoid them.

It appeared to him that a compiler should endeavour above everything else to have his Chinese perfect and readable, or *shun*, as a Chinese would term it, and then try his best to render the Chinese into English. Under such conditions there is more likelihood of getting good Chinese into our phrase books than when the opposite plan is tried.

Daily intercourse for nearly a quarter of a century with all classes of Chinese in their daily life, and years of daily contact with all grades of Chinese in the course of his official duties, where no attempts, or but few, are made to adapt themselves to the foreign ear, have placed him, he believes, in an exceptionally favourable position to hear and note the different idioms of good Cantonese. He has endeavoured to embody a number of them in this book, which, if it meets with a favourable reception, might induce him to attempt something more pretentious on a future occasion.

Nothing, he hopes, will be found amongst the fifteen Lessons but pure good colloquial; and from the examples given in that part of the book, as well as in the part which follows, the learner will be able to frame other sentences.

In learning Cantonese, the learner should aim first at acquiring such common idioms and such words as to make himself understood by even the illiterate class, for then all classes will understand him. Starting in this manner he will lay a good solid foundation for his colloquial, which will stand him in good stead all through his stay in China. After this foundation is laid he can easily acquire the mixed colloquial, composed principally of what he has already learned, and partly of book terms; and if he has previously pleased the illiterate ear, qualify himself to please the fastidious ear of the scholar. Though there is no hard and fast line between these two forms of colloquial, as they merge more or less into each other, there is still a distinction. And the learner should keep this distinction in his mind and ask his teacher whether any new phrase he comes across is colloquial or not. Without this precaution he will find himself talking in a most ridiculous style, at one breath as it were using Johnsonian words and pure English.

In most, if not all, phrase books the tones seem to be a thing of secondary importance. If the compiler carefully gives the tones as he finds them in his dictionary he congratulates himself on at least stretching a point. As a general rule

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no attempt is ever made to give the tones as they are spoken, or when the attempt has been made the compiler has had so little idea of the frequency of difference between colloquial and book tones that his attempts to point one or two out have not been of the practical use that they might have been. It is one thing to read a book and utter all the tones correctly, but quite another thing to explain to a Chinese the contents of a few pages thereof, and if the speaker sticks to the same tones in speaking as in reading he will not find that all he says is understood. It is, the Author believes, an ignoring of this fact that often spoils foreigners' Chinese. The awkward thing about ignoring these tones in books for the use of those who wish to learn to speak Chinese is that the learner attempts to say the word in the tone that he sees it marked in his book or dictionary, the consequence being that he systematically mispronounces it; while if the tone were marked properly he would at least attempt to pronounce it properly.

The colloquial tones in this book are given instead of those used in the book language; but an asterisk is placed at such words to show that the word has another tone as well.

It will be noticed that occasionally the tones of one word are different in different connections.

Learners may at once make up their minds to the belief that there are more tones in the Chinese than many of the old scholars will give credit for. The *chung yap* is introduced in this phrase book. The man who pretends to doubt its existence may as well confess at once that he knows nothing about differences in tones; it was well known by one or two of the older sinologists in olden times, but was well-nigh forgotten until unearthed recently. There is more excuse for the scepticism that exists about some of the other tones, though there can be no doubt as to their existence. The Author would call attention to what has never been noticed yet in Cantonese as regards its systematic application to all the tones, and that is what for want of a better term he must call complimentary tones. These tones are very distinctly marked in the Swatow dialect, where the latter of two words, the second of which is a repetition of the former, is put in a slightly higher or lower tone according to which series of tones the word occurs in. This, it would almost seem, also happens but to a very infinitesimal degree in Cantonese, though it occurs in conformity to the general rule which differentiates the tones in the Cantonese and Swatow respectively, that is to say that as a certain word in Swatow which is in the lower series of tones, when rendered in Cantonese rises into the higher series, and vice versâ, so the complimentary tone which in Swatow would be lower than the original tone in the Cantonese is higher than the original tone sound, and vice versâ. This variation between

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the original and complimentary tones in Cantonese is about the interval of half a tone in music.* Each tone of the nine can have this secondary tone. This of course will be considered a moot point at present, as even some Chinese deny their existence. It would appear to be a law of Chinese pronunciation that when two words of identical sound follow each other, the latter of the two falls, or rises into a higher or lower complimentary tone. And it is probably the same law or one nearly akin to it that gives rise to the formation of new words in different tones to distinguish them from words of identical sound of which there are not a few in Cantonese, such as 啲 'ko and 個 ko' &c.

Instead then of only eight tones in Cantonese it is the fact that there are a dozen well-defined tones at least, and possibly others which are very indefinite and perhaps are only being formed at present. This however need not trouble the beginner. It is well that he should know at the same time that he must not attempt to fit every Chinese word into a sound corresponding to the eight, nine, or ten tones recognised by the dictionaries. Cantonese will not be confined in that way, and much of the poor pronunciation of Chinese by Europeans is on account of their persistent attempts to pronounce all Chinese words as if they must belong to one or other of the eight or nine tones their dictionaries tell them about. Get a good teacher, then copy him exactly no matter what your dictionary may say about the tone of the word; for it is important that the beginner, who wishes to do more than just run a chance of being partially understood, should pay particular attention to these important tones, though at the same time let him not run into the other extreme of hesitating before he utters a word to think what tone it should be in. If he can manage to get fluent in Chinese idioms, an occasional mistake in the tones is not of such vital importance, though to be deprecated.

GRAMMAR.

The Directions for rendering English Grammatical Forms and Idioms into Chinese and vice versâ will, it is hoped, prove of service in enabling the beginner to form a conception of the mode in which English grammatical forms may be rendered in Chinese, a language which at first sight appears to be devoid of all grammar. The construction of the component parts and the building up of the sentence from its component phrases will also appear to a certain extent.

* Note to Second Edition.—It will be noted that the Author does not here refer to the Colloquial rising tone at all, though one of his critics so misunderstood and consequently proceeded, owing to the misunderstanding, to contradict the above statement.



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The notes are not exhaustive, but it is hoped that they are of sufficient variety and length to give the learner such an idea of the construction of the colloquial, and of many of its idioms, as to enable him to avoid egregious errors.

So little has been attempted in this way hitherto, that it is with considerable diffidence one makes the attempt of laying down instructions, when hitherto the learner has generally had to bungle on as well as he could himself.

It is hoped, however, that the experience of one who has made the study of Chinese a life work will not prove useless to the beginner.

The study of Chinese is sufficiently difficult to make every little hint a desideratum.

FINAL PARTICLES.

The Final Particles are most useful little words, quite altering the whole force of the sentence when differently applied. These little particles at the end of a sentence are often put to a dreadful martyrdom in beginners' books. The student must not suppose that because they are so plentifully sprinkled over the pages of his book that he cannot close his mouth without enunciating one or two of them as he would punctuate each of his written sentences. They are in fact often left out with advantage; but when left out to make up for their absence the voice lingers often on the last word in the sentence longer than it would otherwise do, and with a peculiar intonation and rising inflection.

Too little attention has been paid to them hitherto. Our dictionaries do not contain all that are in use. A list appears of as many as the compiler has been able to discover up to the present time with their tonal variations; but it is not at all improbable that there are more to be discovered. Nearly half of this list is not to be found in the dictionaries. If the finals used in the different dialects and sub-dialects of Cantonese were included, the list might be made of an enormous length, as, for instance, in the Shun-tak dialect, to mention a few instances amongst many, we have the finals, *tá, t'í, tí,* and others besides those in use in pure Cantonese.

This is, however, not the place to go into a dissertation on the finals, but the hint may be of use if taken advantage of, for there are a great many more shades of meaning to be expressed by a proper use of these little words than most Europeans have ever dreamt of.

CHINESE CHARACTERS.

The Chinese characters are given more as a guide to the teacher than for use by the beginner. If the latter can and will take advice it is this:—Don't

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trouble yourself with the character, or the book language at first. If you will learn the characters, learn them out of the colloquial books for the first year, and then, when you are tolerably proficient in colloquial, a knowledge of the book way of expressing what you have already acquired in colloquial will not be apt to confuse you, or spoil your colloquial.

One thing at a time is enough. If you wish to speak Chinese well, learn to speak it before you learn to read it. A Chinese child learns to speak his native tongue before he learns to read it; and yet we, go-ahead Westerners, think we know better than Dame Nature, and insist on learning two languages (the book language and the colloquial) at the same time—two languages which, be it remembered, are so alike and yet so dissimilar as to create no end of a confusion in the tyro's brain. The result is that we produce but few good speakers of Chinese.

Above all things let him who would speak Chinese not be ashamed to talk whenever he has a chance. Air his Chinese at all times: it will get musty if he does not. What does it matter if he does make mistakes at first? If he finds he is not understood when he puts a thing in one way, then put it in another. He should try to get up a pretty extensive vocabulary of apparent synonyms, and by experience and experiment he will learn what words are best understood by different classes of people, and what are the right words to use. Of course all this implies a great deal of patience; but if a man has no patience he had better not come to far Cathay.

ORTHOGRAPHY.

The orthography is Williams' with the exception of some slight variations where necessary.

The classes of variants are given below, so that the scholar may find no difficulty in using Williams' Tonic Dictionary or Eitel's Chinese Dictionary.

<i>In this book.</i>	<i>In Williams' and Eitel's.</i>
éi	í (or i in Eitel's.)
ö	éu
wú	ü
wui	ui
yí	í
yü	ü

If the beginner would be a good speaker let him not follow the pronunciations given in Dictionaries, if he finds such to clash with that of his teacher, provided he

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has a good one, but imitate the latter. Let him remember:—

1st. That the dictionaries have been made by Europeans to whom Chinese was not a native tongue, and that consequently they are not free from errors.

2nd. Also let him remember that at the best it is but a halting expedient this attempting to represent Chinese sounds by the letters of an alphabet, which, as we are accustomed to use them in our own language, are never in every case capable of producing the identical Chinese sound.

3rd. Let him also remember that some of the Chinese assistants that Dictionary makers have depended on for their pronunciations were not pure Cantonese speakers.

These several reasons will be sufficient to assure him of the necessity for adhering to the above advice; and when he becomes a proficient in the use of this beautiful (when spoken in its 'purity) dialect he will see an additional reason in the miserable pronunciation of some Europeans, who have considered their dictionaries wiser than the Chinese themselves, and he may be gratified by being told by the Chinese that his pronunciation is clearer and better in many respects than many a native's.

In conclusion the author may express the hope—a hope that has actuated him throughout the preparation, that this little book will prove a help in the study of a tongue which he has known and spoken from his earliest infancy. Should it prove of assistance to those who unlike him have not been able to avail themselves of the easiest and best mode of learning it, he will be proud that these efforts have proved capable of assisting those who desire to acquire a knowledge of this, one of the finest and oldest dialects in China.

His thanks are again due to Mr. H. A. Giles of H. M.'s Consular Service for again permitting him to make use of his arrangement of sentences and the plan of his book, as far as the first part of it is concerned, which it will be seen he has considerably enlarged upon.

Mr. A. Falconer, of the Government Central School, Hongkong, has also kindly assisted him in correcting proof sheets.

Should mistakes be discovered the author will be obliged by those using the book informing him of them.

After having written out the whole of the lessons and while they were in the press, the compiler's attention was called to Mr. Parker's orthography as applied to the Cantonese; and finding that in one instance it supplied a want that he had felt,

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and that in another instance it represented a sound which had not been brought out clearly, his spelling in both these instances was modified in conformity with Mr. Parker's system, though he cannot endorse Mr. Parker's attempts in their entirety (his attempts to rid the orthography from diacritical marks do not always appear to be the best); especially all the conclusions he arrives at as exemplified by his orthography that is to say if he understands what the spelling always refers to, but unfortunately his syllabary is printed without any Chinese characters, so that one scarcely knows what word the new combination of letters always represents. Finding that in certain cases Mr. Parker's was an improvement on the current orthography, other cases have also been referred to Mr. Parker's syllabary, and the author must acknowledge occasional assistance he has derived from such a reference while working by the guidance of his ear to free himself from the, in too many cases, barbarous and incorrect spellings used by the dictionaries. He has been pleased to find on reference to Mr. Parker's syllabary that he also had arrived in the majority of instances at the same conclusions that the author had. This he trusts will give more confidence in the accuracy of those sounds represented by Mr. Parker and himself to those who may be inclined to look with suspicion upon and doubt the propriety of any change, however simple, in the admirable adaptation of Sir William Jones' system of spelling made in his younger days by that venerable and learned sinologist, Dr. Williams.

J. DYER BALL.

HONGKONG, 1883.

 PREFACE

 TO THE SECOND EDITION.



It is now rather more than four years since the first edition, of five hundred copies, of this book was published. Uncertain of the success of the venture at the time the book was but limited in its scope. The disposal of the first edition and the approval the book has met with has led the author to now issue a second edition of the same work, which, though running on the same lines as the first edition, has been considerably enlarged. The first part of the book, that containing the fifteen lessons, may at first sight appear to be the same in the two editions, but though

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the same number of pages are occupied, it will be found that there are many more sentences in this part of the book than formerly, great care has also been exercised in a careful revision of the lessons, and here the author must acknowledge the great assistance rendered to him by Mr. J. H. Stewart Lockhart, who kindly volunteered to assist him.

In the second or Grammatical portion of the book it will be seen that thirty-six pages are added. A new table of the Classifiers has been drawn up from which it has been attempted to exclude words not rightly entitled to the name of Classifiers, though often so called, and these words have been placed in a list by themselves. A better table of the Personal Pronouns has also been drawn out. An important addition has likewise been the lists of the idiomatic uses of verbs, and other additions it will be seen have been made, all of which the author trusts will make the book more useful. The old matter has also been revised.

A new feature appears in the shape of an Index to the Second part, which will no doubt render reference to passages sought for easier than with the help of the table of contents alone, which is still retained. In the Introduction the tones have been more fully treated.

It has been the author's endeavour in what may be called the Grammatical portion of the book not so much to lay down Grammatical Rules describing the structure of the language irrespective of its analogy to other languages; but it has been his aim so to word these rules as to show the learner the difference between the learner's native language and that he is endeavouring to acquire, for in detecting the points of resemblance and difference between his own language and one foreign to him will the learner be the better able to appreciate the similarity and dissimilarity between the two languages. It is but a waste of time to draw up a Chinese Grammar on the same lines as an English Grammar; such Grammars are useful to those who wish to learn the structure of their own language, but to those who already know something of the Grammar of one language this knowledge is best utilised by being used as a vantage ground. The knowledge already acquired is compared with what it is desired to acquire. The mind instead of being burdened with going over old ground has its powers left free to tabulate the new knowledge under the two heads of "the same as I learnt before, I do not need to trouble about that," and the other head of "this is different from what I learnt before, I must try and remember this."

Any learner who desires to acquire a new language if he wishes to make any progress must consciously or unconsciously thus tabulate his knowledge. If it is not already done for him in the books he uses, his time is taken up with wading

PREFACE.

through a mass of rules and examples to pick out what is new to him. His time is saved and the acquisition of the language rendered easier for him, if it is done before-hand for him.

Exception has been taken by one or two to the use of the literal translation of the Chinese into English on account of its barbarous nature, but its manifest advantages to the beginner are so obvious, not only theoretically but in actual practice in the use of this book, that the Author's predilections in its favour are confirmed. As to its being barbarous, what does barbarous mean? Simply that anything is outside of our pale of civilization and customary mode of expression, &c. A literal translation of any language into English proves more or less barbarous: this is even true with regard to the classic languages of ancient Greece and Rome.

As a hint to the use to which this literal translation may be put the following passage given from an essay by Proctor with regard to the use of literal translations such as the Hamiltonian method, the literal translation employed by the author of the present work being very like that. Mr. Proctor says:—"Take then first * * a passage * * and go carefully over it, word for word as it stands. * * * Next, read it over several words at a time. After this, read the English through alone, and then turn to the original, and read that through. You will find that by this time you can read the original understandingly. Take the passage next * * and turn it into English by a free translation—not too free, but just free enough to be good English. Now follows what in practice I found the most improving part of the whole work. Make a word-for-word translation in the exact order of the words in the original, and note what this tells you of the character of the idiom and also of the mental peculiarities of the nation who * * own the language you are dealing with." (*Miscellaneous Essays*, by R. A. Proctor).

J. DYER BALL.

HONGKONG, 1887.



INTRODUCTION.

THE CANTONESE DIALECT OR LANGUAGE.

An impression appears to have got abroad that Mandarin is the language of China, and that Cantonese and the other languages spoken in China are but dialects of it. The impression is an erroneous one. One might as well say that Spanish was the language of the Iberian Peninsula and that Portuguese, as well as the other Romanic languages spoken elsewhere, were dialects of it. There is no doubt, that, as with Spanish in the Peninsula, Mandarin in some one or other of its various dialects is the language of a large portion of China (say of thirteen out of the eighteen provinces), but no less is Cantonese in some one or other of *its* numerous dialects the language of a great many of the inhabitants of the two provinces of Kwangtung and Kwongsi, (which two provinces have a population roughly stated equal to that of England). It is true that the Mandarin is used as a *lingua franca* in all official courts and Government offices throughout the whole of China, but though more than five hundred years ago for a considerable time in English history French was the Court language of England, yet there was an English language, though it may have been despised by those who knew nothing but French.

One of the unfortunate things about terming these different languages in China dialects is to lead those who know nothing of the subject to suppose that Cantonese is merely a local *patois* differentiated from the Mandarin by dialectic peculiarities, and that those who speak it differ as far from a correct method of speaking their native tongue, as a Somerset man or Yorkshireman, who speaks his native dialect does from an educated Englishman, who by virtue of his education and culture has sunk all the peculiarities of pronunciation, which inevitably point out the illiterate countryman.

In fact the Cantonese is more nearly akin to the ancient language of China spoken about 3,000 years ago than the speech of other parts of China. It is more

INTRODUCTION.

ancient itself than its younger brethren, the other so-called dialects of China, and to prevent any false ideas of its importance the following extract is given from the Preface to Douglas' Dictionary of the Amoy language, the statements in which are equally applicable to Cantonese. It is as follows, viz.:—

“But such words as ‘Dialect’ or ‘Colloquial’ give an erroneous conception of its nature. It is not a mere colloquial dialect or patois; it is spoken by the highest ranks just as by the common people, by the most learned just as by the most ignorant; learned men indeed add a few polite or pedantic phrases, but these are mere excrescences, (and even they are pronounced according to the” Cantonese sounds), “while the main body and staple of the spoken language of the most refined and learned classes is the same as that of coolies, labourers, and boatmen.

“Nor does the term ‘dialect’ convey anything like a correct idea of its distinctive character; it is no mere dialectic variety of some other language; it is a distinct language, one of the many and widely differing languages which divide among them the soil of China. * * *

“A very considerable number of the spoken languages of China have been already more or less studied by European and American residents in the country, such as the Mandarin, the Hakka, the vernaculars of Canton and Amoy, and several others. These are not dialects of one language; they are cognate languages, bearing to each other a relation similar to that which subsists between the Arabic, the Hebrew, the Syriac, the Ethiopic, and the other members of the Semitic family; or again between English, German, Dutch, Danish, Swedish, &c.

“There is another serious objection to the use of the term ‘dialect’ as applied to these languages, namely that within each of them there exist *real dialects*. For instance, the Mandarin, contains within itself three very marked ‘dialects,’ the Northern, spoken at Peking; the Southern, spoken at Nanking and Soochow; and the Western, spoken in the Provinces of Szechuen, Hoopeh, &c.”

It may be stated that it is as absurd for any one who intends to reside in Hongkong, Canton, or Macao, and who wishes to learn Chinese to take up the study of Mandarin, as it would be for a German, who was about to settle in London to learn French in order to be able to converse with the English.

Cantonese has its “real dialects” some of which are spoken by tens of thousands, or hundreds of thousands of natives, and which if they were spoken by the inhabitants of some insignificant group of islands in the Pacific with only a tithe of the population would be honoured by the name of languages. These “subordinate dialects” of the Cantonese are again subdivided into many little divisions spoken in

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different cities or towns, or groups of cities, towns, and villages where peculiar colloquialisms prevail. Some of these dialects of Cantonese are as follows, viz:—

The San Wui Dialect.

„ San Ning „
 „ Hōng Shan „
 „ Shun Tak „
 „ Tung Kwún „

THE CORRECT PRONUNCIATION OF PURE CANTONESE.

So far is this minute sub-division carried that even in the city of Canton itself, the seat and centre of pure Cantonese, more than one pronunciation of words is used; the standard, however, being the Sai Kwán wá, or West end speech, to which the learner should endeavour to assimilate his talk. It has been the Author's endeavour to give this pronunciation, or at all events the Cantonese, and the students of this book may take it as a fact that it is Cantonese and pure Cantonese that is given in this book; and that where the author has corrected the orthography of Williams and Eitel it is because this orthography in such cases does not represent pure Cantonese, such for instance as in the spelling of the whole series of words, such as 女 *nui*, 去 *hui*, &c. which these authors give most unfortunately as *nü*, *hü*, &c., such a sound as *nü* being abominable Cantonese—not pure Cantonese at all, but Sai Chiú Dialect or some other wretched dialect, notwithstanding it has the sanction of such sinologues as Williams, Eitel, and Chalmers; and those who know Chinese thoroughly will know that the author is throwing no slur on the masterly scholarship displayed by these men when he says that their pronunciation of Cantonese as shewn by their orthography in many instances is neither pure nor correct.

It is a great pity that Dr. Eitel, in his new Dictionary, has not followed the lead of good speakers of pure Cantonese instead of perpetuating the mistakes of Dr. Williams—mistakes due partly to the implicit following of a Chinese author's ideas of pronunciation and mistakes more excusable in the olden days than at the present time.

To those who are inclined to be suspicious of any change in an established orthography of Chinese by Europeans the fact that the author is not alone in this changing of the mode of representing another class of sounds may give more confidence to their acceptance of it, and to those who know Mr. Parker's wonderfully acute ear for Chinese sounds the following extracts may help to confirm their acceptance of such changes.

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"The only place where a really short *e* comes in, * * is in the diphthong *ei* (as in feint * *). This, sound is * * actually ignored by Williams in favour of *i*, as in the English *thee*, a Cantonese sound which only exists in one or two colloquial words such as *mi, ni, &c.*," *China Review*, Vol. 8, p. 364.

And again, "but, unfortunately Williams uses *i* to represent both the *ee* and *ei* as in feel and feint," *China Review*, Vol. 8, p. 365.

He again says in a paper on "the Comparative study of Chinese dialects" published in the transactions of the North China Branch of the Royal Asiatic Society. "In Dr. Williams' dictionary again, several classes of vowels existing in theory, according to the standard in *nubibus* encumber the work, when one vowel would have stood in each case for them all. One of the nine regular tones, too, is entirely ignored; and the whole class of colloquial tones called the *pín yam*, which form so striking an element of quasi-inflection in the pure Cantonese dialect, has been completely overlooked. Dr. Eitel, in his corrected edition of the same Dictionary, has introduced the ninth regular tone, but he likewise, instead of adhering steadfastly, (as did Mr. Wade in the case of the Metropolitan Pekingese) to the Metropolitan Cantonese, has, by overlooking these colloquial tones, once more lost the opportunity of firmly establishing another standard dialect."

The opinion of another enthusiastic student of Cantonese, than whom it is difficult to find one showing greater zeal in all matters connected with the language, (the author refers to Mr. J. H. Stewart-Lockhart) likewise says:—"It is much to be regretted that Dr. Eitel's . . . Dictionary, though excellent in many ways, has not modified the spelling in Williams'," *China Review*, Vol. X., p. 312.

The matter resolves itself into simply this, whether we are to go on perpetrating mistakes by accepting the orthography of Williams and Eitel *in extenso*—in every minute particular, when it is a well-known fact by those who speak pure Cantonese that this orthography in all its particulars is not pure Cantonese by a long way, but is mixed up with local pronunciations, or whether we are to try to get an English transliteration of Chinese sounds, which shall attempt to approach as near as possible to the standard Cantonese, that spoken in the city of Canton itself. That such attempts may be open to partial failures in some particulars none knows better than the author himself, but because the matter is a difficult one to tackle there is no reason why we should go on in the old ruts. They are getting rather worn out now after half a century of use and it is time that better ways were followed.

A curious argument is sometimes used as a support to a not conforming to a standard,—a real standard and a pure one—namely that it does not much matter as long as they, the Europeans or Americans, who speak Chinese are understood. In

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this argument it is taken for granted that they must be understood, but they are often not.

A good story is told of an Englishman in Russia coming across a Russian, who accosted him in broad Yorkshire to the astonishment of the Britian, the Russian being under the impression that he was conversing in good English, he having availed himself of the services of an Englishman to learn his, the Englishman's, native language, but unfortunately the teacher spoke a dialect, Yorkshire, which is not now considered as pure English.

This is bad enough, but supposing the Russian instead of learning from an Englishman had used books to acquire the language, and that these books had taught him to invariably leave off the initial *h*, as cockneys do; to pronounce the *s*, as if it were a *z*, in imitation of the Somerset dialect; to pronounce the article *the*, as if it were a *t* alone, in imitation of Yorkshire; and to pronounce every word like *bay, day, fay, gay, hay, jay, lay, may, nay, pay, ray, say, way*, as if they were spelled *be, de, fee, gee, he, ge, lea, me, knee, pea, re, see, we*, and other mispronunciations of the same character. What a delightful hotch-potch this would be! This then may give an idea of what results ensue in Chinese from the orthography of some of the books that are now in use by Europeans for learning Chinese.

What would be thought of an argument to the effect that it mattered little to the Russian, as many English dropped their *h* all through the length and breadth of the land, that likewise numbers of genuine Englishmen pronounced the *the* as *t* alone, and that there were not a few that pronounced the *s* as a *z*, and that the other mispronunciations were also in use in English?

And yet the same style of argument is used with regard to these dialectic pronunciations of Cantonese by some book makers.

The following statement by Mr. Parker is conclusive on the point except to those who are prejudiced against any conclusion except their own:—"The argument so frequently used that, in the presence of so many conflicting forms of Cantonese it is unwise to make a special study of one, ought to condemn itself without demonstration to every logical student, apart from the obvious fact that the dialect of a metropolis, as spoken by the most highly educated classes, is *primâ facie* more likely to be a standard and to be more widely known than a dialect spoken by less educated persons in the country, or in a town less thickly populated than the metropolis," *China Review*, Vol. 8, p. 367.

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THE TONES.

As the tones are the initial difficulty in learning Chinese it is well that the beginner should have his attention drawn at the very first to them, Premare says, "The mere sounds are, as it were, the body of the character, and the tones are in like manner the spirit."* This description of the tones, at all events, contains a just appreciation of their importance. And that learned sinologue seems so thoroughly to understand the subject that his further descriptions of the matter form very good answers to the questions, What are the tones; and are they of any importance? To answer these questions let us take, for instance, the word 先 *sin*, *before*. The sound is represented by the English spelling, *sin* (pronounced *seen*) and the tone by that little semi-circle, but insignificant as that little semi-circle is, yet a right understanding by a native of the word a European wishes to pronounce is as much conveyed by that little semi-circle as it is by the English letters *s i n*. Neglect that little sign and ignore the tone which it stands for, and the native is at a loss to know what the European means to say.

In other words, Chinese words may be compared to specimens, geological, botanical, or what you like, in a museum, and in this museum, of Chinese ideas, it is necessary not only that the words, the specimens, should be arranged in cases or classes, similar in general characteristics, such as sound, but the differentiation of one from the other, which is already an accomplished fact, shall be represented in a manner to at once appeal to the ear. The methods of so distinguishing them is by the tones. These are the labels to the words to point out clearly what they are.

Tones then are used in this language, so largely monosyllabic that confusion would ensue but for their use. For example, let us take the sound *sin* (pronounced like the English word *seen*) again. That sound, amongst other ideas in the book language, stands in the colloquial for the words, *before*, *ringworm*, and *thread*, but with a separate tone for each word, and written differently in the Chinese character. Now if the word *sin*, meaning *before*, is pronounced in the same way as *sin'*, meaning *thread*, it, of course, is no more the word *before*, but becomes the word *thread*, and *vice versa*, or if it is pronounced '*sin*, it means *ringworm*, and no more *thread* or *before*, or suppose the word is pronounced in some other tone, which does not belong to any word in that sound, no meaning is conveyed, or to use an illustration try to write English without any regard to spelling, and think that *scene* will do for *seen*, or *vice versa*. It may be imagined how confusing and ludicrous it would be to hear a man talk about *ringworm*

* "Meri soni sunt litterarum quasi corpus; accentus autem sunt ipsis loco animæ."

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when he meant to talk about *thread*. Most ludicrous mistakes are constantly made by those who are just learning the tones, or who will not take the trouble to learn them.

The learner will not have tried to speak Chinese long before he will find every now and then that something he has said falls flat on the ears of his listener, conveying no idea, as his blank or perplexed face will show, in such a case the learner may think himself fortunate if some bystander, guessing at the idea, puts the word or words into the right tone or tones and repeats them, intelligence will now take the place of bewilderment on the listener's face. If the learner is determined to learn the tones he may find, as time goes on, some criterion of his success from noticing if such failures are decreasing.

There are other helps it may be noted here, such as some words being aspirated and others not, and the context also helps to the understanding of the word, but notwithstanding all other helps the tone is of the utmost importance. As Premare rightly says:—"But if the sound simply were pronounced, no regard being had to the tone, or breathing" (the breathing being the aspirate) "it would be impossible to determine its signification; and indeed, it is the want of attention to this subject which occasions Europeans, after protracted labours devoted to the acquisition of this tongue, failing so often to be understood by the Chinese. They are learned, talented and industrious, and yet can only stammer, through their whole lives, while at the same time some stupid Caffrarian, in a very short period, learns to speak as well as the Chinese themselves."*

It is not learning nor talents that are a sure passport to an ability to acquire the tones, but more an ear gifted with, or trained to, a power of distinguishing between musical sounds, or a power of mimicry, a determination to succeed accom-

* The quotation in full in Premare is as follows:—"Exemplo sit littera 看 videre; sonus quem ipsi dant sinæ est k'án, spiritus est asper k'an, accentus est rectus k'án, et interdum acutus k'án; atque hæc tria, scilicet sonus, spiritus et accentus sunt omnino necessaria. Cum vero sint aliae litterae aliud plane significantes, quae debent eodem modo pronunciarí, evidens est quod etiamsi recte dicas k'án, tamen ex circumstantiis, hoc est, ex materia de qua sermo est, et ex his quae præcedunt vel sequuntur, plerumque colliguntur sinæ quod vox illa quam profers significat videre. Et quid igitur esset, si duntaxat dicas k'an, nulla habita ratione nec ad spiritum k'an, nec ad accentum k'án atque hæc est præcipua causa cur Europæi post tot labores in lingua sinica discenda positos a sinis vix intelligantur. Docti sunt, ingeniosi sunt, attentí sunt, et tamen per totam vitam perique balbutiunt, interim dum stupidus aliquis cafer (sic) post tempus sat breve tam bene loquitur quam ipsimet sinæ."

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panied with well-directed industrious efforts, which will generally assist a man in his acquisition of the tones, but his success is more rapid and certain if he be blessed with a musical ear and a power of mimicry. A man should not, however, give up the attempt to learn the tones from an idea that he is not thus blessed. It is but few men that have not some idea of musical pitch, or the ability, if they will only try, to closely imitate what others say; and the continual attempt to do the latter, or detect the differences between the tones, will materially increase the ability to do both the one and the other, just as a man who exercises the muscles of his arms and legs, &c. in a properly directed manner is able after months of continual practice to pull an oar in a boat, in perfect time and accord with other rowers, in a manner which would astonish those who do not know what training will do. So training in the tones is bound to produce good results. The pity is that people get it into their heads that they can speak Chinese without knowing the tones. You might almost as well expect to be able to speak French without learning the French pronunciation, though do not be led away by the illustration to suppose that tones are pronunciation.

But still the question remains, What are tones? It is easy enough to say what they are not, for instance they are not pronunciation, emphasis, or accent; but the difficulty consists in explaining to a European something which he knows nothing about, something to which there is nothing akin in his own language, or in the languages, which in the course of his education he has learned, be they dead, Classical languages, or living modern languages, or, if there were, the knowledge of them has been lost.

This being the case it would perhaps have been as well, as Dr. Williams says, if the Chinese name for them, *shing*, had been adopted into our language instead of using a word such, as, *tone*, which conveys other ideas to our minds.

It is very much as if a race of mankind, say in the centre of New Guinea, were to be discovered, who had a new sense, that is to say, a sense which the rest of mankind were not endowed with. It would be well nigh impossible to describe this sense to the rest of mankind, who had not seen the effects it produced and what it was, and any attempts at description would be in many cases misleading, for those who heard the description would be inclined to follow the illustrations out in their entirety, and thus misunderstand what was being attempted to be explained to them.

Tones then may be said to be certain positions or inflections of the voice which are used for certain words, each word having its own tone, or in some cases two, which are used at different times. These positions into which the voice is put for words are various in their character. The position is for certain tones a level or sustained modulation, the difference between the tones belonging to this class being

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one of musical pitch. For others it is a rising modulation of the voice, as if when a violin bow were being drawn across a string of the violin the finger of the player should slide from a lower note to a higher;—the difference between the tones belonging to this class being in the amount of rising modulation the voice undergoes. Another class, a diminishing, receding modulation of the voice, the difference between the tones comprised in this class being, as in some of the others, a high or low one. And there is yet another class which has been described as an evanescent modulation, the tones in this class being distinguished from each other by the musical pitch.

If the beginner could only put himself into the same position that a child appears to be in when learning Chinese, there doubtless would be no difficulty at all in the tones. A European child in infancy, given equal facilities, learns Chinese, bristling with difficulties, as it appears to adults, more readily, and, if anything, more correctly than his or her mother tongue. What is the reason of this? The language is, as a general rule, more natural and logical in its construction, or rather the Chinese mind is more natural and logical in its sequence of ideas, and consequently the Chinese language is more logical in the manner of putting ideas; furthermore a monosyllabic language, or at all events with regard to Chinese, one which is to a great extent monosyllabic, it is natural to suppose would be more readily apprehended by a child's mind. Besides these two great advantages there is the further advantage of tone, to which a child is naturally inclined, and it is only by education that an infant learns that tone is unnecessary in a European language. A Chinese child never learns this, and, having originally, in common with its European cousin, copied the exact tone in which it hears a word first pronounced, adheres to this original pronunciation of the tone, assisted materially by the fact that it hears this word pronounced in no other way, or tone, while its cousin, the European child, while acquiring its own language, at first adheres to the original tone in which a word has been first pronounced, and persists in this adherence for some time, as a general rule, till it gets confused by hearing a multiplicity of tones given to the same word and eventually finds it is useless to battle for a language in its infant state when his superiors have long ago decided that the language has outgrown its infantile state, and eventually yields to the force of circumstances and copying the example of his elders forgets that there is such a thing as tone at all.

How is it possible for a European adult to place himself in the same position as regards tones as a child would be in? Clearly he cannot place himself in precisely the same position, as he has already the experience of his own and probably other languages, which at the present day are wanting in tones, to mislead him. Let him however try and get as near the child's position, in this respect, at

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least, as he can. Listen acutely to the tone that his teacher pronounces a word in, repeat it after him and re-repeat it and go on a hundred times—a thousand if necessary, till the exact tone has been got, and do this with every new word. More pains are necessary for the adult than for the child, as to the child the tone is everything while to the adult it is nothing. Repeat the same plan with every new word learned, and surely such infinite pains will not have been spent in vain. Being unfortunately an adult the learner ought also to use his superior abilities and previous knowledge as a vantage ground for further attainments by, for one thing, having a formula, shall we call it? such, for instance as, $\underset{2}{\text{sin}} \text{'sin sin' sit,}$ $\underset{2}{\text{sin}} \text{'sin sin' sit,}$ and with each new word finding from enquiry, or better still from the dictionary, the correct tone, then try to say it in exactly the same tone as the same toned word in the formula, but do not be content with supposing that you have it correct, test it with your teacher and bother him with questions as to whether you are perfectly correct or not, and do not be content with anything short of *perfectness*. You may think it is not of much importance and *he* will probably think that you being a European cannot ever learn Chinese perfectly correctly, especially if after several attempts at a word you make very bad shots at it, but other Europeans have learned to speak Chinese, and amongst them have been some, who have approximated very closely to the Chinese in their tones, so close that much of what they said might be supposed to be uttered by Chinese. If others have attained to such an excellence, why should not you? At all events you will not unless you try. And it is well worth the trial, as you will know when you have attained to this excellence.

All this trouble and painstaking when you are in your study, and on the learning of every new word, but when you go out to exercise your hard-acquired knowledge do not cramp yourself by constant thoughts as to the tone of every word in the sentence you utter, any more than you would bend your head down and watch every step you take when walking. Speech must come freely from your mouth, and you must not hesitate over and examine every word mentally before it issues from your lips, or you will never speak freely. A general and his officers do not minutely inspect each soldier to see as they issue out for the attack whether their uniform and accoutrements are all right, that has to be done at drill. Never cease to drill yourself in tones for many a long day after your first start.

METHODS OF DESCRIBING TONES.

Different methods have been used to try and convey to the foreign mind unacquainted with tones an idea of what they are. To depend only upon these descriptions to acquire a knowledge of the tones would be but of little use, as tones

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in their correctness are only to be learned from the native pronunciation of them, but these descriptions may assist the learner, supplemented by hearing them pronounced, to a correct knowledge of what they are, imperfect though such methods may be by themselves alone for conveying a perfectly correct idea of the tones to one who is previously unacquainted with them. One way of describing the tones has been to compare them to the inflections of voice, which are used in certain passages properly read and emphasised, or in speech properly inflected in its utterance. When this explanation is given it must not be supposed that the same words, as a rule, are capable of having different tones applied to them just as in English different words may have a different emphasis, owing simply to the position of the word in the sentence, or the exigencies of the case, such as the emotions the speaker desires to give expression to, by the inflexion of his voice—such are intonation and expression—not Chinese Tones; for Chinese words are capable of intonation of voice and emphasis, which can be thrown into the voice without, though it may seem strange to those unacquainted with the fact, interfering with the *pitch* of the tone, and this brings us to another way in which it has been attempted to make the tonic system intelligible to the foreigner, viz:—by comparing the tones to musical notes.

LIST OF TONES.

The following is a list of the 12 tones in Cantonese, which are all that the beginner need trouble himself about, as the others that may exist in Cantonese are not sufficiently verified yet.

<i>Upper Series.</i>	<i>Middle tones.</i>	<i>Lower Series.</i>
1 上平 Shōng ² p'ing.	10 中平 Chung p'ing.	下平 Há ² p'ing. 5
2 上上 Shōng ² shōng.	上聲變音 Shōng ²	下上 Há ² shōng ² . 6
3 上去 Shōng ² hui ² .	shing pin' yam.*	下去 Há ² hui ² . 7
4 上入 Shōng ² yap ₂ .	9 中入 Chung yap ₂ .	下入 Há ² yap ₂ . 8

“The degree in which these two series” (that is the upper and lower series) “vary from each other is not the same in all the tones; the upper and lower *p'ing shing* being distinctly marked while there is very little perceptible difference between the upper and lower *shōng shing*.”

Williams' *Easy Lessons in Chinese*, p. 49.

* This is scarcely a correct name for this tone. It is really a 變音 pin' yam for the 下平 há² p'ing, 下去 há² hui² and any other of the tones which occasionally rise into it.

See p. 8
I
8 tone
9
18
10
12
"shang"
no

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DIVISION OF THE TONES.

These tones are classed together in different ways, such as, those of the Upper and Lower Series, which together make the 8 tones into which the Cantonese as a rule say the words in their language are divided, and which are the only tones appearing in the majority of dictionaries.

These eight tones are divided by the Chinese again into correct and deflected, or 平 p'ing and 仄 chak, the first of each series belonging to the former and the others being classed under the deflected, just as in Latin with the nominative and other cases. Of course the three medial tones, if coming under these two divisions, would resolve themselves in the same way, viz:—The 中平 chung p'ing would belong likewise to the correct, while the other two would come under the category of deflected tones.

These eight tones are further divided into the:—

- 平 p'ing, or Even tones.
 上 shōng², or Upper tones.
 去 hui², or Receding tones.
 入 yap², or Entering tones.

This classification is so simple that there is no need for offering any remarks on it, of course the three other tones can also come under this classification.

DESCRIPTION OF THE TONES.

No better definition can perhaps be given of the 平聲 p'ing shing than is contained in the following words:—"The p'ing shing is precisely the musical monotone, pronounced without elevation or depression, being the natural unconstrained expression of the voice. * * Thus in the sentences:—

I am going to town; I hope it will not rain; You must look and see;

if the last word in each is sounded in somewhat of a dissatisfied or commanding tone, higher than the other words, the previous part of the sentence will naturally fall in the 上 p'ing shing. In questions, uttered in a pleasant inviting tone, the words preceding the last naturally fall in the upper p'ing shing, as,

Will you let me see it? Will you come too?

"The negative answer to such questions (spoken by the same voice) would naturally fall into the lower p'ing shing as:—

When I asked him, 'Will you let me see it?' he said, 'No, I'll do no such thing.'

"Here the different cadence of the question and reply illustrate the upper and lower 上 p'ing shing."—Williams' *Easy Lessons in Chinese*, p. 49.

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There is however a second Upper Even Tone into which some words are put. This second, or 中平 chung p'ing, Medial Upper Even Tone, is found in the following words, for example:—

貓 máu, a cat, and 鎗 ts'óng, a gun.

“It partakes of the nature of a slight shriek,” differing not only in musical pitch (being nearer to the 上平 shōng² p'ing, Upper Even Tone, in that respect than to the 下平 há² p'ing, Lower Even Tone,) from the other two Even Tones, but also in the manner of its pronunciation, it having “a certain quickness or jerkiness of pronunciation.”—Parker in *Overland China Mail*.

There is an octave's difference between the two Even Tones. That is to say if you pronounce the 上平 shōng² p'ing, Upper Even Tone, as the C which is placed in the third space in the lines in music, you must pronounce the 下平 há² p'ing, Lower Even Tone, as the C which appears in the first ledger line below in the treble.

These Lower Even Toned words seem to give a stability and character to the Cantonese; they are full and rich, and a European who has a full toned voice generally speaks Cantonese better than one with a weak piping voice, at all events Cantonese from his lips sounds better than from those of the other man.

There is no doubt this tone, the 中平 chung p'ing, Medial Even Tone, does exist, and the Beginner will do well to keep his ears open for it, though to the average European ear it is so subtle as not to be distinguished, obtuse in this sense as most Europeans have become from speaking a language in which tone is of no account. And here consists the fallacy of learning Chinese by simply learning what the tones of a word are, that is to say learning that a certain word is in the 上平 shōng² p'ing, or Upper Even Tone, for example, instead of first learning to pronounce the word properly, and then bracing yourself up to that pronunciation by comparing it with other words in that same tone and then finally fixing in your memory that it belongs to that tone, the 上平 shōng² p'ing, Upper Even Tone, for supposing you learn first that it belongs to this tone class instead of making a point of pronouncing it properly first, you run away at once with the idea that it is a 上平 shōng² p'ing, Upper Even Tone, and it is possible that it is a 中平 chung p'ing, Medial Even Tone, word. If you have a good ear and good powers of mimicry, great points of advantage in learning Chinese, you run a good chance of learning the word in the right tone, then it is possible you may detect the difference on coming to compare it with other words that are really of the 上平 shōng² p'ing, Upper Even Tone. At all events keep your ear open for these distinctions between the 上平 shōng² p'ing, Upper Even, and 中平 chung p'ing, Medial Even Tones, for no dic-

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tionary yet published gives all the words which should be in the 中平 ζ chung p'ing, Medial Even Tone, in that Tone. Dr. Eitel puts a few of them into his dictionary. Do not consider such distinctions hypercritical, or a waste of time. The disposition to do so makes some learned Sinalogues commit such egregious errors as to entirely ignore a well marked Tone the 中入 ζ chung yap, the Medial Entering Tone, of which we shall speak presently. These distinctions do exist, subtle as they may seem to you, and while not distressing yourself with them too much, at the same time try to train your ear into distinguishing them. There is no reason why you should not try to speak Chinese properly, and if you make the effort you may find that you will succeed better than you thought for at first, and it is possible that eventually you may be able, after a sufficient lengthened course of study, to distinguish some more of these subtle distinctions which are still believed to be lurking about in Cantonese, but which have not yet been brought to book, more's the pity.

“The 上聲 shōng^2 shing,” (Rising Tone,) “is a rising inflection of the voice ending higher than it began, such as is heard in the direct question, pronounced in somewhat of a high, shrill tone;—‘it loudly calls, vehement ardent, strong.’ It is also heard in exclamatory words, as, ah! Can it be! The last word of the preceding sentences are in the 上聲 shōng^2 shing,” (Rising Tone).—Williams' *Easy Lessons in Chinese*, p. 50.

With regard to the difference between the 上上 shōng^2 shōng, Upper Rising Tone, and 下上 há^2 shōng, Lower Rising Tone, the following statement will give an idea:—“the Upper Rising Tone gradually ascends, altering its pitch about half a tone while the syllable is being uttered with a steadily waxing intensity of effort, * * the Lower Rising Tone starts from a lower pitch, does not ascend so high as the other and suddenly breaks off with a sort of jerk or circumflex.”—Eitel's *Chinese Dictionary in the Cantonese Dialect*, Introduction, p. xxix.

The Third Rising Tone differs from all the other tones in this that every word that is used in this tone belongs originally to another tone and is generally likewise used in this other tone as well. Nearly all the tones contribute words which are occasionally, or often, as the case may be, used in this Third Rising Tone. The words most generally put into this tone are Nouns, “familiar words in Lower Departing Tone (or 下去 há^2 hui’). It often happens also that words in the Lower Even Tone, or 下平 há^2 p'ing, are put into this Third Rising Tone. Occasionally words in the Upper Departing Tone, or 上去 shōng^2 hui’ are likewise put into this Tone. It is seldom that words in the two Rising Tones, 上聲 shōng^2 shing, are put into this Tone, but it does happen sometimes. The Upper Even Tone, 上平 shōng^2 p'ing, however, never contributes words to this Third

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Rising Tone. It must be remembered that in reading this changing from the other Tones into this Third Rising Tone never happens, it is only in conversation. It is a little misleading to say that this Third Rising Tone is adopted when a word ends a sentence. It does undoubtedly do so at times, but the following rules will generally describe their use.

The Third Rising Tone is used when the word stands alone, but when it is used in combination it takes its original tone, as:—渡 ¹tò (original tone tò²) but when used with 船 ₂shün, a boat, it reverts to its original tone, as:—渡船 tò² shün, a passage boat.

The third rising tone is also used as a sign of past time—of an action being accomplished, as:—

叫佢嚟 ^{kiü} ^{'k'ni} ₂lai, tell him to come. 嚟咯 ^{'lai*} lok₂, he has come.
 佢嚟囉咩 ^{'k'ni} ^{'lai*} lo' ₂me? He has come has he? 嚟咯 ^{'lai*} lok₂, yes.

“The 去聲 ^{hui} ₂shing, Departing Tone, is a prolonged tone, diminishing while it is uttered, just as a diminuendo, or an inverted swell, does in music, and sounded somewhat gruffly. The Chinese say that it is ‘clear, distinct, its dull, low path is long;’ and they call it the *departing* tone, because it goes away like flowing water never to return. It is the converse of the 上聲 ^{shōng} ₂shing, ending lower than it began. The 下去 ^{ha} ₂hui, Lower Departing Tone, is nearer a monotone, not so gruff as the 上去 ^{shōng} ₂hui, Upper Departing Tone. The drawing tone of repressed discontent, as when one calls, but is still afraid of offending and ekes out the sound, may perhaps illustrate this tone.”—Williams' *Easy Lessons in Chinese*, p. 50.

There is no difficulty in knowing what words belong to the fourth Tone Class, as all words that end in k, p, and t belong to this class. “They further differ from all the other tones by a peculiar abruptness of enunciation.”—Eitel's *Chinese Dictionary in the Cantonese Dialect*, Introduction, p. xxix. There are three well defined tones belonging to this class the 上 ^{shōng} ₂, 中 ₂chung, and 下 ^{há} ₂, Upper, Middle, and Lower, 入 ₂yap, or Entering Tones. There is also some assistance to be derived from the fact that most of the words having long vowels belong to the 中入 ₂chung yap, Middle Entering Tone. The others as well as some words with long vowels belong to the 上入 ^{shōng} ₂yap, Upper Entering Tone, or 下入 ^{há} ₂yap, Lower Entering Tone.

“The correct application of the tones to every word in speaking or reading is the principal difficulty with which the beginner has to contend. In English they are all heard in conversation every day, according to the different humours of people, or their peculiar mode of enunciation; but in that language, tones of words never affect the meaning of the speaker, except so far as they indicate his feelings;

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and moreover they are applied to sentences rather than to isolated words. In Chinese, on the contrary, the tones are applied to every word, and have nothing to do either with accent or emphasis; in asking or answering, intreating or refusing, railing or flattering, soothing or recriminating, they remain ever the same. The unlettered native knows almost nothing of the learned distinctions into * * tones, but he attends to them closely himself, and detects a mispronunciation as soon as the learned man, while he is much less likely to catch a foreigner's meaning."

MARKS TO DESIGNATE THE TONES.

It must be remembered that Chinese books are not marked with the tones, an educated native knows the right tones of the words, as they occur in the books. It is only when a word is in a tone which is not the common tone of the word that it is marked, and the method by which this is done is to make a little circle at one of the four corners of the character. Each corner has its appropriate tones assigned to it. The left hand lower corner being appropriated to the 平 p'ing, or even tones, the left hand upper to the 上 shōng², or rising tones, the right hand upper to the 去 hui², or receding tones, and the right hand lower corner to the 入 yap₂, or entering tones. These are the only signs that the Chinese use, and this only when it is absolutely necessary that they should be used. It will be seen that there is no distinction in the native signs employed between the different tones which belong to the same class, that is to say a 上平 shōng² p'ing, Upper Even, and 下平 há p'ing, Lower Even, are both represented by the same tonal mark. No difficulty, however, arises from this paucity of tone marks, as far as the Chinese are themselves concerned, for as has been already stated these tonic marks are but seldom used, only occurring a few times, if as often as that, in the course of as many pages, and furthermore if those few words which are occasionally used in another tone, it is, as a rule, but one other tone that they are used in, therefore no ambiguity is likely to arise. The case is, however, very different when we come to deal with foreigners, such as Europeans, learning the Chinese language, for here we have those who do not know by conversational practice from infancy upwards, and from an educational course extending over many years the correct tones for each word, and yet again as an additional reason when a foreigner desires to write out the sounds of the Chinese words, transliterating them into his own alphabet, as he best can, he has a number of Chinese words, groups of which are represented by the same spelling in a foreign language; so many words belonging to each group that the foreigner is confused, more especially at the beginning of his course of study, as to which Chinese word

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a combination of English letters is intended to represent. The context will show what many of the words so spelled represent, but in some cases this requires thought, and it is therefore, taking the whole subject into consideration, best that each word so written should be accompanied by a tonal mark, which shall represent accurately, intelligibly and in a manner easily to be apprehended the tone which the word possesses. The above remarks will show the reasons for books prepared for those who wish to learn Chinese bristling with tonic marks, and the man who wishes to learn Chinese thoroughly and properly will find that in the long run he gets on better with such a book, and makes more real progress than he does with another, though the other may be more useful if rightly used to the tourist or to the man who has not the time nor the inclination to learn more than a smattering of Chinese.

We come now to the methods used by foreigners to represent the tones. Some have endeavoured to shew tones by "marking the vowels with different accents." This is a confusing method except to those intimately acquainted with it, as it is the most natural course to utilise such marks to represent the value of the vowels, as is done in our English dictionaries, and use extraordinary signs to represent what is an extraordinary incident of words—to use signs not used by us in English to represent tones which are unknown to us in English,—and moreover such a method of representing the tones has not been employed by foreigners writing books in Cantonese, no types are in existence and if there were it is better to stick to the established usage when that established usage is the better plan. The effect of using the contrary plan is that an awkward arrangement is arrived at of marking over the vowels their quantities or powers as well as the tone of the word, or else nearly all "prosodical marks affecting the vowels" have to be left out and the next step arrived at is to leave out the tonic marks entirely—a process of evolution, or rather of retrogression, eminently unsatisfactory. Another objection is that it would lead beginners to suppose that the tone was connected with the vowel. The vowel no doubt has sometimes something to do with the tone, but not to such an extent as one would naturally infer from such a method of distinguishing the tones.

Another method is that of marking the tones by figures. We have already said that though pretty well adapted for Pekingese with its paucity of tones it would be inconvenient for Cantonese with its twelve or possibly more tones.

Marks of apostrophy have also been used in some of the dialects, but it will be readily seen that there is not sufficient material to use for such a purpose.

In the Hakka as written by the German missionaries there is also another system employed, which consists in putting acute and grave accents at different

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corners of the words, in some cases with a straight short dash underneath the accent as well. Again in Hakka the tones are but few in number, and such arrangements are more easily used than they would be in Cantonese, besides which these marks have never been used in Cantonese, and there is no type available even supposing it were a good plan for Cantonese.

There is yet again another method, which has been employed in Cantonese by Dr. Chalmers, which consists of a combination of one of the above modes with a new plan of using different type, and a leaving out of the tonic marks when the word ends in those consonants which show that it belongs to a certain tone class. This method has not been adopted by anyone else. This method is no doubt very convenient considered from a typographical point of view, but it seems a more regular and systematic way to give every word its tonic mark.

And lastly there is the modification of the native method of representing the tones, which was first used in Bridgman's *Chrestomathy*, and has continued to be used up to the present day by nearly all who have written books dealing with the Cantonese dialect, amongst whom may be mentioned Williams, Lobschied, Kerr, and Eitel. It is the system adopted in this book. This method has several advantages over the others. All the other methods are strange and unknown to the Chinese. The learner would, in using the others, require to tell his teacher what tone such and such things were meant to represent, and such telling would be of little use with regard to some of the marks that are used in some of the modes employed to represent the tones in Chinese. Of course in the majority of cases the teacher can tell the tone from the character, but in some cases it is well that the teacher should be able to see himself how the tone is marked. In this system likewise every word is marked with its tone, and it occasionally happens that some of the words which by Dr. Chalmers' system are left unmarked go in Colloquial into a rising tone. These marks in this method are as applicable to the Chinese character as to the English spelled word, which represents that character, but figures and accents cannot well be printed along with the Chinese characters. This method is applicable to any dialect in China, and it is a thousand pities that when such an admirable system is in use it has not been availed of by foreigners for all the Chinese dialects, which have been treated of in books instead of different systems being in use for different dialects, thus increasing the difficulty of learning them when the difficulties are sufficiently great without being added to. It unfortunately even happens that in some dialects even more than one system is in use.

This system as has already been stated is an adaptation of the native system, the semi-circle being used for the upper series of tones, and the semi-circle with a



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short dash underneath it to represent the lower series, as for example.

上平 shōng² p'ing, Upper Even, as:—*sia*. 下平 há² p'ing, Lower Even, as:—*lin*.
 上上 shōng² shōng, Upper Rising, as:—*sia*. 下上 há² shōng², Lower Rising, as:—*lin*.
 上去 shōng² hui², Upper Retreating, as:—*sin*. 下去 há² hui², Lower Retreating, as:—*lin*.
 上入 shōng² yap², Upper Entering, as:—*sit*. 下入 há² yap², Lower Entering, as:—*lit*.

There now remain the three other tones to be dealt with, viz:—the 中平 chung p'ing, Medial Even Tone, the 中入 chung yap², Medial Departing Tone, and the Third Rising Tone. The 中平 chung p'ing, Medial Even Tone, is represented by Parker and Eitel by a circle in the 平 p'ing position as *mau*, being an adoption of a Siamese tone mark, and it is the plan likewise adopted in this book.

The same plan is likewise used for the 中入 chung yap², Medial Departing Tone, viz:—a circle, but of course at the 入 yap² position, as:—*pok*.

There now remains the Third Rising Tone. This has been represented by the Upper Rising Tone mark, and an asterisk at the Rising Tone position placed at the right hand upper corner of the word.

In this book this asterisk is retained, as it is useful in showing that the word is in a different tone in the colloquial to what it is in the book language. In the first edition of the present work the same mark was likewise used for this Third Rising Tone as for the first, or Upper Rising Tone. This method is unsatisfactory, however, as should by any mishap this asterisk be omitted the word then appears to be in a wrong tone and even without chance of the asterisk being omitted it is apt to be confusing to beginners and for this reason amongst others it is undoubtedly better that each word should have its own tonic mark. It is better that the Tonic Mark should show distinctly the tone of the word, and the asterisk be reserved alone to show that the tone is a different one to the original tone, and not to show what the tone is. Mr. Pearce of Canton recommended to the author the advisability of having a distinctive tonic mark, the trouble was however to know what to have; but at last the author devised the following as a sign of this tone, viz., 'lai and resolved to adopt it. It has several recommendations. 1st. It is in harmony with those already in use. The only difference being that instead of being a semi-circle it has corners. 2nd. It is a mnemonic sign, as being a trifle longer than the semi-circle it helps to fix in the learner's mind the knowledge that this Rising Tone is a longer tone than the other two Rising Tones, beginning lower and ascending higher than either of them. 3rd. It is a distinctive sign and as such attracts attention, preventing the beginner from thinking the

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TONIC EXERCISE IN THE 平 P'ING TONES.

1	2	3	Shōng ² p'ing.	Chung p'ing.	Há ² p'ing.	Meaning of the Words.
1.	亦	瘡	ch'ong	ch'ong	ch'ong	To wound, tetter, ¹ bed.
2.	鄉	香	hōng	hōng	yōng	A village, clove, ² to splash.
3.	空	爍	hung	nung	nung	Empty, to scorch, to cultivate the ground.
4.	加	假	ka	ká		To add, false. ³
5.	高	膏	kò	kò	hò	High, a plaster ⁴ (for the stomach), an oyster.
6.	躡	欄	lán	lán	lán	To crawl, a market, to prevent.
7.	躡	貓	mau	máu	máu	To squat down, a cat, reeds.
8.	尸	詩	shí	shí	shí	A corpse, a hymn, a spoon.
9.	猩	星	sing	seng	ying	An ape, a star, form.
10.	丁	疔	teng	teng	t'ing	A nail, a tetter sore, ¹ a court.
11.	聽	廳	t'eng	t'eng	t'ing	To hear, a court, ⁵ a road-side inn.
12.	丁	停	ting	ting	t'ing	Alone, clove, ² to cease.
13.	丁	玎	ting	ting	t'ing	A nail, jingling, handsome.
14.	當	堂	tong	tong	t'ong	Proper, a hawker's hand gong, ⁶ a ball.
15.	煎	箋	tsin	tsiu	tsin	To fry, note paper, ⁷ a surname.
16.	清	青	ts'ing	ts'ing	ying	Pure, the colour of nature, legal punishments.
17.	倉	倉	ts'ong	ts'ong	ts'ong	A granary, a hold, to store away.
18.	槍	鎗	ts'ōng	ts'ōng	ts'ōng	A spear, a gun, a wall.
19.	資	資	tsz	tsz	t'z	Wealth, postage, ⁸ spring sacrifice.
20.	依	意	yí	yí	yí	Depend on, will, ³ an infant.
21.	英	鷹	ying	ying	ying	Superior, the hawk, to receive a guest.
22.	應	英	ying	ying	ying	Suitable, a salad, according to.

Other examples might be given, but these will be sufficient for giving the learner a knowledge of these tones.

1. In 火疔瘡 'fo teng chong, tetter.
2. In 丁香 ting hōng, cloves.
3. As in the phrase 詐假意 chá' ká yí. This phrase is also pronounced chá' ká yí, and also chá' ka yí.
4. In 煖臍膏 'nün ts'z kò, a certain kind of plaster.
5. In 官廳 kwán t'eng, a court, and in other connections.
6. In 玎璫 ting tong, a hawker's hand gong.
7. In several phrases, the names of different kinds of paper.
8. In 信資 sun' tsz, postage, and in other connections.

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FIRST SERIES, COMPRISING THE UPPER TONES.

1	2	3	4	Shōng ² p'ing.	Shōng ² 'shōng.	Shōng ² hui.	Shōng ² & Chung yap.	Meaning of the Words.	
1.	先	蘇	線	屑	sin	'sin	sin	sit	Before, moss, thread, bits.
2.	威	偉	畏		wai	'wai	wai		Dignity, great, awe.
3.	幾	紀	記		kéi	'kéi	kéi		Several, to record, to remember.
4.	諸	主	著		chü	'chü	chü		All, master, to publish.
5.	修	叟	秀		sau	'sau	sau		Adorn, venerable man, elegant.
6.	東	董	凍	篤	tung	'tung	tung	tuk	East, to rule, cold, real.
7.	英	影	應	益	ying	'ying	ying	yik	Excellent, shadow, answer, beneficial.
8.	賓	稟	嬪	畢	pan	'pan	pan	pat	Guest, petition, court lady, ended.
9.	張	掌	帳	着	chōng	'chōng	chōng	chök	To draw out, to rule, curtain, to order.
10.	剛	講	絳	角	kong	'kong	kong	kök	Strong, to speak, to descend, horn.
11.	朝	沼	照		chü	'chü	chü		Morning, pool, to illumine.
12.	孤	古	故		kwü	'kwü	kwü		Alone, ancient, old.
13.	鴛	婉	怨	乙	yün	'yün	yün	yüt	Drake, yielding, animosity, curved.
14.	皆	解	介		kái	'kái	kái		All, to open, firm or uncorrupted.
15.	登	等	凳	德	tang	'tang	tang	tak	Aseend, sort, stool, virtue.
16.	師	史	四		sz	'sz	st'éc		Master, history, four.
17.	金	錦	禁	急	kam	'kam	kam	kap	Metal, embroidery, prohibit, hasty.
18.	交	絞	教		káu	'káu	káu		Intercourse, to strangle, to teach.
19.	栽	宰	載		tsoi	'tsoi	tsoi		To plant, to rule, to contain.
20.	雖	髓	歲		sui	'sui	sui		Although, marrow, year.
21.	兼	檢	劍	劫	kím	'kím	kím	kíp	Joined, to examine, sword, to rob.
22.	津	贖	進	卒	tsun	'tsun	tsun	tsut	A ford, presents, to enter, soldiers.
23.	科	火	貨		fo	'fo	fo		Order or sort, fire, cargo.
24.	絨	減	鑿	甲	kám	'kám	kám	káp	To bind, to diminish, mirror, armour.
25.	翻	反	泛	發	fán	'fán	fán	fít	To fly, to rebel, to float, to issue.
26.	家	假	嫁		ká	'ká	ká		Family, price, to marry (a husband).
27.	官	管	貫	括	kwún	'kwún	kwún	kwút	Officer, tube, to connect, to inclose.
28.	魁	賄	誨		fui	'fui	fui		Headmost, a bribe, to teach.
29.	遮	者	蔗		ehe	'ehe	ehe		Screen, this, sugar cane.
30.	干	趕	幹	割	kòt	'kòt	kòt	kòt	A shield, to pursue, business, to cut.
31.	甘	敢	紺	蛤	kòm	'kòm	kòm	kòp	Sweet, daring, purple, a clam.
32.	In these two orders no words occur in this series.								
33.									

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SECOND SERIES, COMPRISING THE LOWER TONES.

1	2	3	4	Há ² p'ing.	Há ² shōng ² .	Há ² hui ² .	Há ² yap ₂ .	Meaning of the Words.
1.	連	鍊	列	lin	lin	lin ²	lit ₂	To unite, gem, chain, to separate.
2.	迷	米	袂	mai	mai	mai ²		To deceive, rice, cuff of the sleeve.
3.	宜	議	貳	yí	yí	yí ²		Right, deliberate, the second.
4.	如	語	富	yü	yü	yü ²		As, to converse, to lodge.
5.	留	柳	陋	lau	lau	lau ²		To detain, willow, base or mean.
6.	容	勇	用	yung	yung	yung ²	yuk ₂	Manner, brave, use, to wish.
7.	靈	領	令	ling	ling	ling ²	lik ₂	Spiritual, the neck, to order, strength.
8.	文	敏	問	man	man	man ²	mat ₂	Letters, celerity, to ask, do not.
9.	陽	仰	樣	yōng	yōng	yōng ²	yōk ₂	Light, to look up, pattern, physic.
10.	王	往	旺	wong	wong	wong ²	wok ₂	King, to go, abundance, a pan.
11.	寡	了	料	liú	liú	liú ²		A widow, finished, to estimate.
12.	無	母	務	mò	mò	mò ²		Without, mother, business.
13.	元	軟	願	yün	yün	yün ²	yüt ₂	Origin, flexible, desire, moon.
14.	鞋	蟹	懈	hai	hai	hai ²		Shoes, crab, lazy.
15.	盟	猛	孟	maug	maug	maug ²	mak ₂	To swear, fierce, first, ink.
16.	詞	似	自	ts'z	ts'z	ts'z ²		Sentence, like, self.
17.	吟	衽	任	yam	yam	yam ²	yap ₂	To chant, lappet, to sustain, enter.
18.	茅	卯	貌	máu	máu	máu ²		Rushes, luxuriant, countenance.
19.	臺	殆	代	toi	toi	toi ²		Terrace, dangerous, instead of.
20.	嚴	染	驗	yim	yim	yim ²	yip ₂	Severe, to dye, to examine, occupation.
21.	倫	卵	論	lun	lun	lun ²	lut ₂	Relation, egg, discourse, law.
22.	雷	彙	類	lui	lui	lui ²		Thunder, to involve, species.
23.	鵝	我	臥	ngo	ngo	ngo ²		Goose, I or we, to sleep.
24.	藍	攬	纜	lam	lam	lam ²	lap ₂	Blue, to look, rope, wax.
25.	蘭	懶	爛	lan	lan	lan ²	lat ₂	Fading, lazy, broken, pungent.
26.	牙	雅	迓	ngá	ngá	ngá ²		Teeth, elegant, to receive.
27.	門	滿	悶	mún	mún	mún ²	mit ₂	Door, full, grief, the end.
28.	梅	每	昧	múi	múi	múi ²		Plum, each, obscure.
29.	蛇	社	射	she	she	she ²		Snake, local deities, to shoot.
30.	寒	旱	翰	hòn	hòn	hòn ²	hòt ₂	Cold, drought, pencil, hempen cloth.
31.	舍	頷	憾	hòm	hòm	hòm ²	hòp ₂	To endure, jaws, indignation, to unite.
32.	彭	棒	硬	p'áng	p'áng	ngáng ²	ngák ₂	Abundant, a mace, stiff, forehead.
33.	吾	五	悟	ng	ng	ng ²		My or our, five, to perceive.

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In the following exercise care must be taken that the teacher who reads over the exercise understands that the third word in each series is in the Third Rising Tone and not in its original tone, which may be a 下去 há² hui² or 下平 há² p'ing, &c., as the case may be. The same may be said to a certain extent of the exercise on the 平 p'ing tones (on page 33) where the word given in the 中平 chung p'ing is in certain connections pronounced in the 上平 shōng² p'ing.

TONIC EXERCISE IN THE 上 SHŌNG² TONES.

1	2	3	Shōng ² shōng.	Há ² shōng.	Third Rising.	Meaning of the Words.
1. 毆	雙	漏	'au	'lau	'lau*	To fight, a bamboo hamper, dropped.
2. 粉	忿	腳	'fan	'fan	'fan*	Flour of any grain, auger, gone to sleep.
3. 訪	朗	房	'fong	'long	'fong*	To inquire, lustrous, a room.
4. 虎	婦	壺	'fú	'fú	'ú*	A tiger, lady, a vase or pot.
5. 係	蟹	計	'hai	'hái	'kai*	To be at, a crab, a plan.
6. 解	械	牌	'kái	'kái	'pái*	To explain, to pass anything along, register.
7. 紀	企	碁	'kéi	'k'éi	'kéi*	Annals, to stand, chess.
8. 矯	首	轎	'kíu	'kíu	'kíu*	Straight, to bale water, a sedan.
9. 舉	佢	簷	'kui	'k'ui	'kui* ²	To elevate, he or she, the posts of a certain frame.
10. 寡	褂	挂	'kwá	'kwá	'kwá*	Widow, a jacket, hung.
11. 果	莫	過	'kwo	'mo	'kwo*	Fruit, stop! passed.
12. 禮	禮	嚟	'lai	'lai	'lai*	To turn, propriety, has come.
13. 攬	攬	纜	'lám	'lám	'lám*	Olive, to grasp, rope.
14. 佬	老	爐	'lò	'lò	'lò*	A fellow, old, furnace.
15. 兩	兩	梁	'lōng	'lōng	'lōng*	Tael, two, bridge (of the nose). ¹
16. 霧	殆	檯	'oi	't'oi	't'oi*	Foggy, dangerous, table.
17. 稟	眼	銀	'pan	'ngán	'ngan*	To petition, eye, money.
18. 俾	里	狸	'péi	'léi	'léi*	To give, a mile, a small fox-like animal.
19. 表	了	寮	'píu	'líu	'líu*	To manifest, finished, a shanty.
20. 保	抱	部	'pò	'p'ò	'pò*	To protect, to carry in the arms, a manuscript book.
21. 使	舐	曬	'shai	'shái	'shái*	To use, to lick, dried in the sun.
22. 友	艸	太	'tái	't'ái	't'ái*	Bad, rudder, great.
23. 點	斂	慊	'tím	'lím	'lím*	A dot, to harvest, bamboo blinds.

1. In the phrase 文 | , man 'kui*.

2. In 鼻梁 p'ái² 'lōng*, bridge of the nose, and in some combinations.

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1	2	3	Shōng ² śhōng.	Há ² śhōng.	Third Rising.	Meaning of the Words.	
24.	頂	挺	錠	ting	ting	ting*	Summit, to pull up, an ingot.
25.	仔	鱸	齊	tsai	ts'ai	ts'ai*	Son, a mullet, together.
26.	子	似	柿	tsz	ts'z	ts'z*	A son, similar, persimmon.
27.	搵	尹	韻	wan	wan	wan*	To look for, correct, rhyme.
28.	碗	滿	換	wún	mún	wún*	A bowl, full, changed.
29.	隱	引	人	yan	yan	yan*	Small, to entice, man.
30.	朽	有	由	yau	yau	yau*	Rotten wood, to have, allow.
31.	倚	耳	姨	yí	yí	yí*	To rely on, ear, sister-in-law.
32.	掩	染	驗	yím	yím	yím*	To close, to dye, examined, (very seldom used in this tone).
33.	夭	擾	鳶	yíu	yíu	yíu*	Shortlived, to give trouble, a kite.
34.	天	挾	養	yöng	yöng	yöng*	To shake (as a cloth), to rear, pattern.
35.	湧	勇	用	yung	yung	yung*	Bubbling, brave, commission. ¹
36.	婉	遠	院	yün	yün	yün*	yielding, distant, a college.

The list of *yap* tones, should be studied in the same way as the above.

TONIC EXERCISE IN THE THREE 入 YAP₂ TONES.

1	2	3	Shōng ² yap ₂ .	Chung yap ₂ .	Há ² yap ₂ .	Meaning of the Words.	
1.	握	鉤	逆	ak,	ák.	ngák ₂	To grasp, a bangle, contrary to.
2.	洽	鴨	陝	ap,	áp.	háp ₂	To soak, a duck, a straight passage.
3.	扎	壓	核	at,	át.	hat ₂	To thrust in, to press down, the kernel of fruits.
4.	舢	責	宅	chák,	chák.	chák ₂	A small boat, to reprove, a mansion.
5.	執	劄	閘	chap,	cháp	cháp ₂	To pick up, to write out, a barrier.
6.	郵	扎	窒	chat,	chát.	chat ₂	To ascend, a bundle, to stop up the mouth of.
7.	職	隻	直	chik,	chek.	chik ₂	To govern, one of a pair, straightforward.
8.	竹	捉	濁	chuk,	chuk.	chuk ₂	Bamboo, to seize, turbid.
9.	摠	法	罰	fat,	fát.	fat ₂	To dip up, law, to punish.
10.	刻	搨	嚇	hak,	kwák.	hák.	To carve, to slap the face with the hand, to threaten.
11.	急	甲	及	kap,	káp.	k'ap ₂	Hasty, the plumula, and.
12.	骨	刮	掘	kwat,	kwát.	kwat ₂	Bone, to scrape, to dig.

1. In 用錢 'yung* tsín, commission.

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1	2	3	Shōng ² yap ₂ .	Chung yap ₂ .	Há ² yap ₂ .	Meaning of the Words.
13.	肋	肋	lak,	lák.	lák ₂	To bind, the ribs, the ribs.
14.	笠	蠟	lap,	láp.	láp ₂	A hamper, to lump, wax.
15.	嘩	劣	lut,	liüt.	lut ₂	Out of order, infirm, a statute.
16.	七	抹	mat,	mát.	mat ₂	What? to wipe, stockings.
17.	撼	咽	mit,	yít.	yít ₂	To break off, to choke, the judge or ruler of a city.
18.	嫩	鈞	nat,	nát.	nát ₂	Joyful, to smooth, a dash to the right in writing.
19.	吸	啞	ngap,	ngap.	ngap ₂	To talk at random, to tuck in, to beckon.
20.	北	百	pak,	pák.	pák ₂	North, hundred, white.
21.	不	八	pat,	pát.	pát ₂	Not, eight, the god of draught.
22.	必	鼈	pít,	pít.	pít ₂	Must, a species of pheasant, to separate.
23.	毫	搏	pok,	pok.	pok ₂	Name of a District, spacious, jungle.
24.	濕	烺	shap,	sháp.	shap ₂	Wet, to boil, ten.
25.	失	殺	shiat,	shát.	shat ₂	To lose, to behead, firm.
26.	恤	雪	sut,	siüt.	yüt ₂	To compassionate, snow, the moon or a month.
27.	啞	答	tap,	táp.	táp ₂	To lick, to answer, to step on.
28.	啞	筮	tat,	tát.	tát ₂	Dab, a spot, projecting.
29.	的	踢	tik,	t'ek.	tik ₂	Clear, to kick, an opponent.
30.	搥	脚	tök,	kök.	lök ₂	To pound on wood, the foot, a little.
31.	則	册	tsak,	ch'ák.	ts'ák ₂	Precept, a register, a thief.
32.	嘖	插	tsap,	ch'áp.	tsáp ₂	A heap, to insert, mixed.
33.	七	擦	ts'at,	ts'át.	tsát ₂	Seven, to brush, a cockroach, as:—由甲 kát ₂ tsát ₂ .
34.	卽	瘠	tsik,	tsik.	tsek ₂	Immediately, lean, mat.
35.	屈	挖	wat,	wát.	wát ₂	Bent, to scoop out, smooth.
36.	饅	腌	yíp,	yíp.	yíp ₂	Provision for journeys, to salt flesh, a leaf.

ASPIRATED AND NON-ASPIRATED WORDS.

Another distinction which calls for the special attention of the learner is the difference between aspirated and non-aspirated words. "It is a very important part of pronunciation, as much so in every respect as the tones, and should be particularly attended to."—Williams' *Easy Lessons in Chinese*, p. 55. "It cannot * * be too strongly impressed upon learners from the outset that * * aspirates * * are of the utmost importance to one who would learn Chinese intelligibly. Carelessness about the difference between aspirated and unaspirated

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words in Chinese, will often render a speaker as absolutely unintelligible in China, as a foreigner in England would be if he should substitute *d* for *t* or *t* for *d*, saying for instance, 'too dry' for 'do try,' or if he should substitute *b* for *p* or *p* for *b*, speaking of 'bears' when he means 'pears' and of 'pears' when he means 'bears.' It is not intended here to assert that the difference between aspirated and unaspirated words is exactly the same as the difference between the English *d* and *t* or *b* and *p* sounds, etc., but the difference is *quite as distinct and great* as this, and it is even more important in speaking Chinese to observe these differences than it is in speaking English."—Foster's *Elementary Lessons in Chinese*, pp. 29 and 30. And yet it is one of the features of Chinese pronunciation which is, one might almost say, systematically ignored by many foreigners learning Chinese, either from a failure to see the distinction, from not understanding the definitions explaining the difference, or from an idea that it can be of no importance. This last idea being probably fostered by the feeling that there is nothing of the kind in English, or in other words instead of the voice passing quietly from the initial consonant to the vowel and the final consonant, a strong breathing out often takes place in English immediately after the initial consonant. To explain the difference between the aspirated and unaspirated pronunciation let us take, for example, the word *tín*. To pronounce this word the following actions take place. First place the tip of the tongue on the palate immediately behind the front teeth, then let it quietly drop while the voice pronounces a something between an English *t* and an English *d*, that is, it has the sound of the English *t* but unaccompanied with any forcible emission of the voice, which generally does accompany the pronunciation of the *t* in English, then after this initial consonant immediately follows the *ín* pronounced like *een* in English. Next take an aspirated word spelled in the same way, but with an inverted comma to represent the aspirate in Chinese, as:—*t'ín*. Here begin as before by placing the tip of the tongue on the palate behind the front teeth, but immediately the tongue falls and the *t* is pronounced, it is followed by a strong breathing out of the voice, this being the way in which many pronounce the *t* in English. There is, however, some difference amongst different speakers of English as to the way in which they pronounce their consonants: that is to say that there is a dual method of pronouncing two precisely similar combinations of letters of the alphabet by different individuals in English. Some pronouncing them with a more forcible emission of voice, while others let them, as it were, simply fall quietly out of their mouths without any or but slight propulsion. It therefore follows that the usual directions given as to the pronunciation of the aspirated and unaspirated consonants as pronounced in Chinese are misleading to many persons. To many persons the directions should be given to pronounce the

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aspirated consonants in the same way that they do these consonants in English while the unaspirated ones are to be pronounced flatter and more like the other consonants, such as *d* and *b*, which they pronounce without any explosive force of the voice in English.

Now in Chinese it must be distinctly understood it is different. The same consonants are pronounced by the same individuals in two ways, thus manifestly increasing the number of words while economising the spelling according to our English ideas of orthography, or in other words the consonants in Chinese which are pronounced quietly are also pronounced with a forcible emission of the voice immediately following them which is represented by the inverted comma. Thus ζ há, the *ch* being pronounced quietly means, *to hold*, while the same sound, but intensified by an explosive force, as, ζ h'á means, *fork*. Just as in English there are two ways of pronouncing the *th* (as for example, *thy* and *thigh*, where the only difference in the sound of the two words consists in the difference between the pronunciation of the first and second *th*); so in Chinese the same English consonants in many cases are used in two different ways, one aspirated and the other followed by the aspirated.

The consonants which have the aspirate after them are the following, viz:—

Ch, k, kw, p, t, and ts.

The learner will find it a good practice to go through the following exercise daily at first, till he finds no difficulty at all with the unaspirated and aspirated words.

渣差 ζ há refuse; ζ h'á, error.
 齋差 ζ hái, (tá ζ hái, mass); ζ h'ai, police.
 仄測 ζ hak, slanting; ζ h'ak, to fathom.
 責册 ζ hák, to reprove; ζ h'ák, a register.
 針沉 ζ ham, a needle; ζ h'am, to sink.
 斬杉 ζ hám, to chop off; ζ h'am, pine.
 真塵 ζ chan, true; ζ h'an, dust.
 盞座 ζ hán, (ζ tang ζ h'an, a lamp saucer;)
 ζ h'an, to produce.
 撐撐 ζ háng, heel; ζ h'ang, to pole.
 闌插 ζ háp, a gate; ζ h'áp, to insert.
 扎察 ζ hát, a bundle; ζ h'át, to examine.
 州臭 ζ chau, a district; ζ h'au, a bad smell.
 爪炒 ζ háu, claws, ζ h'au, to fry in fat.

遮車 ζ he, an umbrella; ζ h'e, a carriage.
 隻尺 ζ hek, (a Classifier), ζ h'ek, a foot.
 知遲 ζ chí, to know; ζ ch'í, late.
 占諂 ζ chím, to divine; ζ h'ím, to flatter (book).
 氈躔 ζ chín, felt; ζ chín, to tread, (book).
 正稱 ζ ching, the first; ζ h'ing, to style.
 折設 ζ chít, to snap in two; ζ h'ít, to establish.
 朝朝 ζ chítí, morning; ζ h'ítí, the Court.
 阻初 ζ cho, to hinder; ζ h'o, the beginning.
 着棹 ζ chök, right; ζ h'ök, a table, (book).
 章窓 ζ chöng, a chapter; ζ h'öng, a window.
 壯瘡 ζ chong, robust; ζ h'ong, a boil.
 猪柱 ζ chü, a pig; ζ h'ü, a pillar.
 追吹 ζ chui, to pursue; ζ h'ui, to blow.

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竹 *chuk, bamboo; ch'uk, domestic animals.*
 畜 *chun, to allow; ch'un, spring.*
 准 *chün, a brick; ch'ün, a hill spring.*
 春 *chung, middle; ch'ung, to fill.*
 川 *chu, to blame (book); ch'ut, to go out.*
 中 *kai, a foxel; k'ai, a clear hill stream.*
 黜 *kai, a street; k'ai, a pattern (book).*
 出 *kam, gold; k'am, a coverlet.*
 鷄 *kan, roots; k'an, parsley.*
 街 *kang, soup; k'ang, to oppress.*
 楷 *kap, hasty; k'ap, to inhale.*
 金 *kat, lucky; k'at, to cough.*
 根 *kan, a pigeon; k'an, to mix.*
 羹 *kan, to unite; k'au, to rely on.*
 措 *kai, a few; k'ei, chess.*
 吸 *kik, very; k'ek, clogs.*
 吉 *kim, moreover; k'im, tongs.*
 咳 *kin, firm; k'in, to lift up (a cover).*
 鳩 *king, capital city; k'ing, a whale.*
 攪 *kit, clear; k'it, to borrow.*
 交 *kü*, a sedan; k'ü, a bridge.*
 靠 *koi, to change; k'oi, a cover.*
 幾 *kok, each; k'ok, really.*
 基 *kök, foot; k'ök, to stop (book).*
 極 *kong, just; k'ong, a sofa.*
 兼 *köng, ginger; k'öng, by force.*
 鉗 *küi, to dwell; k'üi, a drain.*
 鉗 *kün, to squeeze through; k'ün, the fist.*
 堅 *kung, public; k'ung, poor.*
 京 *küt, deficient; k'nt, united strength.*
 鯨 *kwá, a melon; k'wá, to brag.*
 潔 *kwai, home; kw'ai, a custom.*
 揭 *kwán, ruler; kw'an, a skirt.*
 橋 *kwong, light; kw'ong, mad.*
 輻 *pá, to seize; p'ai, a guitar.*
 輻 *pai, lame; p'ai, to pure.*
 輻 *pai, to spread out; p'ai, a shield.*
 輻 *pák, hundred; p'ák, to clap.*

稟 *pan, a petition; p'an, poor.*
 班 *pán, a grade; p'an, to drag.*
 攀 *pang, a fracture; p'ang, a friend.*
 崩 *páng, bang; p'ang, a land crab.*
 朋 *pat, not; p'at, a piece (of cloth).*
 蚱 *pán, to wrap up; p'au, to cast (anchor).*
 不 *péi, to give; p'ei, leather.*
 包 *pik, to urge; p'ek, to throw away.*
 拋 *pín, the side; p'in, slip (slice).*
 皮 *ping, a soldier; p'ing, even.*
 俾 *pít, must; p'it, a down stroke.*
 迫 *píu, a banner; p'iu, a summons.*
 邊 *po, a wave; p'o, a classifier of trees, &c.*
 片 *pò, to boil; p'ò, to spread out.*
 平 *pok, intelligent; p'ok, to flap.*
 兵 *pong, to help; p'ong, side.*
 必 *pú, a cup; p'ü, to indemnify.*
 標 *pün, to remove; p'un, a basin.*
 票 *pung, to run against; p'ung, a sail.*
 爲 *pút, a coarse dish; p'ut, to dash water.*
 鋪 *tá, to strike; t'ai, another.*
 撲 *tai, to bend down; t'ai, a ladder.*
 博 *tái, a girdle; t'ai, excessive.*
 旁 *tam, to hammer; t'am, a cess-pool.*
 幫 *tám, to carry; t'am, to covet.*
 杯 *tan, a heap; t'an, to swallow.*
 賠 *tán, alone; t'an, to spread open.*
 擊 *tang, a lamp; t'ang, rattan.*
 盤 *táp, to answer; t'ap, a pagoda.*
 筵 *tát, to percade; t'at, a dead loss.*
 篷 *tau a dry measure; t'au, to steal.*
 撻 *tek, to buy rice; t'ek, to kick.*
 達 *teng, a nail; t'eng, a boat.*
 撻 *tik, clear; t'ik, to scrape off.*
 偷 *tím, a spot; t'im, to increase.*
 的 *tín, crazy; t'in, the sky.*
 剔 *ting, a jingling sound; t'ing, a pavilion.*
 添 *tip, a plate; t'ip, a card.*
 天 *tip, a plate; t'ip, a card.*
 亭 *tip, a plate; t'ip, a card.*
 帖 *tip, a plate; t'ip, a card.*

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跌 *tit*₀, to fall; t'it₀, iron.
 鐵條 *t'it*₁, to throw away; t'it₁, a classifier.
 丟 *to*, many; t'o, to lead (by the hand).
 多 *tò*, a knife; t'ò, or t'ò, peach.
 刀桃 *toi*₁, a generation; t'oi*, a table.
 代臺 *tok*₂, to measure; t'ok₀, to carry.
 度托 *tong*, proper; t'ong, soup.
 當湯 *t'ai*, a dose; t'ai, a wife.
 劑妻 *tsam*₁, to soak; t's'am, to look for.
 浸尋 *tsán*, a hairpin; t's'am, a silkworm.
 簪蠶 *tsán*₁, to praise; t's'an, a meal.
 贊餐 *tsang*, to hate; t's'ang, a layer.
 憎層 *tsap*₁, a handful; t's'ap, to join.
 嗽緝 *tsat*₁, disease; t's'at, seven.
 疾七 *tsau*, to run; t's'au, autumn.
 走秋 *t'se*, an elder sister; t's'e, depraved.
 姐邪 *tsik*₁, a foot-mark; t's'ik, related to.
 迹戚 *tsim*, sharp; t's'im, to subscribe.
 尖簽 *tsin*, to fry; t's'in, a thousand.
 煎千 *tsing*, crystal; t's'ing, pure.
 晶清 *tsip*₀, to receive; t's'ip₀, a concubine.
 接妾

節切 *tsit*₀, averse; ts'it₀, to cut (in slices).
 椒樵 *ts'it*₁, pepper; t's'it₁, scattered wood.
 左錯 *tso*, the left; t's'o, wrong.
 粗 *tsò*, rent; t's'ò, coarse.
 再啜 *tsoi*₁, again; t's'oi! pshaw!
 作錯 *tsok*, to make; t's'ok, to tattoo.
 葬倉 *tsong*₁, to bury; t's'ong, a granary.
 將鎗 *tsöng*, shall; t's'öng, a gun.
 聚取 *tsui*₁, to assemble; t's'ui, to take.
 足速 *tsuk*, the foot; t's'uk, hurried.
 樽巡 *tsun*, a bottle; t's'un, to cruise.
 尊村 *tsün*, honourable; t's'ün, a village.
 棕松 *tsung*, coir; t's'ung, the pine tree.
 絕撮 *tsüit*₂, to sunder; t's'üit, a pinch.
 子慈 *tsz*, a son; t's'z, mercy.
 堆推 *tui*, a heap; t'tui, to push away.
 督禿 *tuk*₁, to lead; t'uk, a Buddhist priest.
 敦湍 *tun*, angry; t'un, a rapid current.
 短團 *tün*, short; t'ün, a globular mass.
 東通 *tuang*, east; t'uang, to go through.
 奪脫 *tiit*₂, to take by force; t'üt₀, to strip.

LONG AND SHORT VOWELS.

Another most important feature in Cantonese is the long and short vowels and diphthongs. The beginner must drill himself in these daily, and make sure that he is pronouncing a word containing a long vowel with the vowel long and one with a short vowel with the vowel short. Dr. Eitel rightly says about these:— 'Another characteristic feature of the Cantonese dialect is the distinction of long and short vowels and diphthongs, which should be specially studied from the beginning, to accustom the ear to the discrimination of these shades, which is indispensable for a ready and correct understanding of the spoken language.'—Introduction to Cantonese Dictionary, p. xiii.

To enable the learner to "specially study" these distinctions, tables of many of them are here appended; and the learner should go through them with his

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teacher day by day till perfect, and even then a run through them occasionally will do him good.

握 *ak*, to grasp; *ák*, a bangle.
 銚 *am*, to cover; *'ám*, an unopened flower.
 鶯 *ang*, the nightingale; *áng*, a jar.
 鴨 *ap*, to cover over; *áp*, a duck.
 扞 *at*, to thrust in; *át*, to pause for a time.
 仄 *chak*, slanting; *chák*, to reprove.
 針 *cham*, a needle; *'chám*, to cut in too.
 蓋 *chan*, true; *'chán*, a shallow cup for oil.
 爭 *chang*, a harpsichord; *cháng*, to wrangle.
 閘 *chap*, to pick up; *cháp*, a barrier.
 質 *chat*, substance; *chát*, a bundle.
 凡 *fan*, to divide; *fán*, all.
 拂 *fat*, to brush away; *fát*, usage.
 黑 *hak*, black; *hák*, a guest.
 痕 *han*, a mark; *hán*, leisure.
 鏗 *hang*, to knock against; *háng*, to walk.
 哈 *hap*, sleepy; *háp*, to gulp.
 喉 *han*, the throat; *'háu*, skilful.
 金 *kam*, metal; *kám*, a gaol.
 根 *kan*, root; *kén*, an interval.
 羹 *kang*, a thick soup; *káng*, a by-path.
 急 *kap*, hasty; *káp*, armour for the body.
 君 *kwan*, the prince; *kwán*, to bar a door.
 轟 *kwang*, rumbling; *kwáng*, to ramble.
 骨 *kwat*, bone; *kwát*, to scrape.
 林 *lam*, a grove; *'lám*, a basket.
 冷 *lang*, a jingle; *'láng*, cold.
 立 *lap*, a pottle; *láp*, to establish.
 角 *lat*, to let go; *lát*, pungent.
 麥 *mak*, wheat; *mák*, to break in two.
 攪 *man*, mosquito; *máu*, to pull.
 盲 *mang*, an alliance; *máng*, blind.
 抹 *mat*, what; *mát*, to wipe.
 臄 *nam*, mellow; *nám*, male.

撚 *'nan*, to handle; *nán*, difficult.
 粒 *nap*, a grain; *'náp*, or *náp*, quilted.
 嫩 *nat*, joyful; *nát*, to smooth.
 陋 *ngak*, to swindle; *ngák*, front.
 哈 *ngam*, foolish; *ngám*, precipice.
 銀 *ngan*, money; *'ngán*, eye.
 吸 *ngap*, to talk wildly; *ngáp*, to tuck in.
 扞 *ngat*, to sway; *ngát*, a rank smell.
 北 *pak*, north; *pák*, one hundred.
 百 *p'an*, poor; *p'an*, to lead.
 崩 *pang*, an emperor's death; *páng*, bang!
 不 *pat*, not; *pát*, eight.
 心 *sam*, the heart; *sám*, three.
 新 *san*, new; *sán*, to scatter.
 啞 *sap*, to enter the mouth; *sáp*, suddenly.
 膝 *sat*, the knee; *sát*, to disperse.
 深 *sham*, deep; *shám*, clothes.
 身 *shian*, body; *shán*, mountain.
 生 *shang*, to produce; *'sháng*, to scour.
 濕 *shap*, wet; *sháp*, to provoke.
 失 *shat*, to lose; *shát*, to kill.
 擻 *'tam*, to pound; *tám*, to carry from a pole.
 墩 *tan*, a heap; *tán*, single.
 搭 *tap*, to be rained on; *táp*, to answer.
 凸 *tat*, a tenon; *tát*, intelligent.
 賊 *tsak*, bream; *ts'ák*, a thief.
 浸 *tsam*, to soak; *tsám*, a hairpin.
 親 *ts'an*, related to; *ts'an*, a meal.
 餐 *tsap*, a handful; *tsáp*, mixed.
 雜 *ts'at*, seven; *ts'át*, to brush.
 擦 *wan*, cloud; *wán*, to return.
 還 *wat*, the stony seeds of fruit; *wát*, smooth.
 滑

INTRODUCTION.

THE LONG AND SHORT DIPHTHONGS AI AND ÁI.

挨 *ai, whew!* ; *ái, to lean upon.*
 擠齋 *chai, to place* ; *chái, to abstain.*
 費快 *fai², to spend* ; *fái², quick.*
 鷄街 *kai, a fowl* ; *kái, a street.*
 歸乖 *kwai, home* ; *kwái, good (as a child).*
 嚟拉 *lai, to come* ; *lái, to pule.*
 埋 *mai, to deceive* ; *mai, to hide away.*

篩曬 *shai, sieve* ; *shái², to dry in the sun.*
 低帶 *tai, to bead down* ; *tái², a ribbon.*
 威壞 *wai, dignity* ; *wái², to spoil.*
 泥乃 *nai, clay* ; *nái, lady.*
 嚟涯 *ngai, to importune* ; *ngái, bench.*
 跛拜 *pai, lame* ; *pái², to worship.*

EXERCISES ON THE LONG AND SHORT DIPHTHONGS AI ÉI ÁI.

1. 肺非塊 *fai², the lungs* ; *féi, not* ; *fái², a lump.*
2. 係禧鞋 *hai², to be* ; *héi, happy* ; *hái, a shoe.*
3. 髻幾街 *kai, coiffure* ; *kéi, subtle* ; *kái, a street.*
4. 嚟李拉 *lai, to come* ; *léi, a plum* ; *lái, to pull.*
5. 米微賣 *mai, rice* ; *méi, minute* ; *mái², to sell.*
6. 坭你乃 *nai, mire* ; *néi, you* ; *nái, but.*
7. 最俾擺 *pai², sad* ; *péi, to give* ; *pái, to spread out.*
8. 弟地大 *tai², a younger brother* ; *téi, earth* ; *tái², great.*

THE LONG AND SHORT DIPHTHONGS AU AND ÁU.

區拗 *au, a surname* ; *áu, to snap in two.*
 周找 *chau, universal* ; *cháu, to exchange.*
 喉巧 *hau, the throat* ; *háu, skilful.*
 九絞 *kau, nine* ; *káu, to twist.*
 流撈 *lau, to flow* ; *láu, to drag for in water.*

膠茅 *mau, to squat down* ; *máu, reeds.*
 扭鬧 *nau, to twist* ; *náu², to scold.*
 牛咬 *ngau, an ox* ; *ngáu, to bite.*
 剖包 *p'au, to divide* ; *pan, to wrap around.*
 收筭 *shau, to receive* ; *sháu, a basket.*

EXERCISE ON E AND Í (= EE).

車知 *che, a carriage* ; *chí, to know.*
 唏顯 *he, holloa!* ; *hín, manifest.*
 嘅見 *ke², sign of possessive* ; *kin², to see.*
 哩蓮 *le, a final particle* ; *lín, the lotus.*
 歪面 *me, awry* ; *min², the face.*
 嗱年 *ne, there!* ; *nín, year.*

喉嚨 *nge, whine* ; *ngí, hesitating.*
 啤便 *pe, beer* ; *pin², convenient.*
 寫先 *se, to write* ; *sin, first.*
 賒善 *she, on credit* ; *shín², virtuous.*
 爹天 *te, dad* ; *t'ín, the sky.*
 借箭 *tse², to borrow* ; *tsín, an arrow.*

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EXERCISE ON SHORT AND LONG Í, VIZ., I AND Í.

織知 chik, *to weave*; chí, *to know*.
 顯 fíng², *to swing*; 'hín, *manifest*.
 京潔 k'ing, *a capital*; kit_o, *pure*.
 隙喇 kwik, *a crack*; kwit_o, *shrill*.
 噤憐 líng, *tinkling*; 'lín, *commiserate*.
 明勉 míng, *clear*; 'mín, *to force*.
 擗鬪 níng, *to take*; 'nín, *a slice*.

兵變 píng, *a soldier*; pin², *to alter*.
 星仙 s'ing, *a star*; 'sín, *genii*.
 聲詩 sh'ing, *a sound*; 'shí, *a hymn*.
 定典 t'ing, *to fix*; 'tín, *a canon*.
 淨煎 tsing², *pure*; 'tsín, *to fry*. —
 擗搥 w'ing, *to throw*; wít, *creaking*.

Whenever o is only used with an initial consonant or consonants, and without a final consonant both the open o, and close sound ò of the o are used in the Cantonese.

Exceptions:—cho, fo, kwo, and wo, there being no chò, fò, kwò, or wò.

Whenever the o is followed by the final consonants k, n, and ng, then the o is an open one, as:—ok, on, and ong.

Whenever the o is followed by the final consonant m, then it has the close sound of ò, as, òm.

EXERCISE ON LONG AND SHORT O, VIZ., O and Ò.

阻早 'cho, *to hinder*; 'tsò, *early*.
 何毫 ho, *what?* 'hò, *down (hair)*.
 歌高 ko, *a song*; 'kò, *high*.
 羅佬 'lo, *to fetch*; 'lò, *a fellow*.
 磨毛 'mo, *to rub*; 'mò, *hair*.

鵝鞞 'ngo, *a goose*; 'ngò, *to shake*.
 波袋 'po, *a wave*; 'pò, *to boil*.
 疎數 'sho, *wide apart*; 'shò, *an account*.
 鎖鬚 'so, *a lock*; 'sò, *a beard*.
 左做 'tso, *left*; 'tsò², *to do*.

There are other combinations in which the o both long and short are used; but in these other combinations only one kind of o is used with each combination; they do not therefore come into such striking contrast as when appearing simply with initial consonants, and, moreover, the above Exercise is sufficient to give the learner a knowledge of the difference between the two pronunciations.

EXERCISE ON U, Ú AND Ü.

准寬專 'chun, *to permit*; 'çün, *to relax*; 'çhün, *single*.
 倫門亂 'lun, *constant*; 'mún, *door*; 'lün², *confused*.
 順本般 shun², *compliant*; 'pún, *the origin*; 'shün, *a ship*.

These will be sufficient to show the difference between these sounds.

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EXERCISE ON UI AND ÚÍ.

追灰 ζ chui, to pursue; ζ fúí, ashes.
 水杯 ζ shui, water; ζ pui, a cup.
 最回 ζ tsui, to assemble; ζ wúí, a time.

These few examples will show the difference between these two sounds; but the learner must note that the English Dictionaries of Cantonese, which are nearly all based on the *fan wan*, are not to be trusted for giving these sounds; some that should be under ui are classed with those under úí, and again others belonging to these classes are spelled with the ú.

The Chinese, not having an alphabetical language and therefore not being accustomed to such a mode of representing the sounds, have not their ears so acutely trained to distinguish between slight distinctions and differences in sounds as represented by letters of the alphabet, as they are to distinguish differences in the tones, and are consequently not altogether to be trusted in their classifications of sounds. Dictionary makers should take the correct pronunciation of good speakers of a standard dialect (such for example as Canton-city Cantonese, instead of blindly following the guidance of native compilations, which mislead.

PRONUNCIATION.

a like u, e.g.:—san, as sun.
 á ,, ah, e.g.:—pá, as pa.
 e ,, e in men, e.g.:—meng.
 i ,, i in pin, e.g.:—king, as king.
 f ,, f in machine, e.g.:—kín, as keen.
 o ,, o in order, e.g.:—ho, as haw.
 ò ,, ò in so, e.g.:—mò, as (to) mōw.
 ö nearly like er in her, e.g.:—hō, as he(r).
 u ,, u in hur, e.g. shun.
 ú like u in fool, e.g.:—wú, as woo.
 ü ,, French u in l'une, e.g.:—süt.
 ai ,, i in while, e.g.:—fai.

úi like i in high, e.g.:—fai, as fie.
 au ,, ow in low, e.g.:—hau, as how.
 áu ,, aaow, e.g. hau.
 éi ,, ey in they, e.g.:—p'éí, as pay.
 fú ,, ew in few, e.g.:—shúí.
 oi ,, oy in boy, e.g.:—k'oi, as coy.
 ui nearly as in louis, e.g. shui.
 úí like oee, e.g.:—múí.
 sz, run the sounds of the letters s and z together.
 m is the sound of the letter m alone without any vowel and formed with the lips closed.
 ng like ng in sing.

There is no h, d, g alone, j, q, v, x or z sounds in Cantonese. The nearest approach to r is in the word for *boot*, which sounds very much like *her*, as an Englishman who scarcely pronounces his *r* would sound it, not as a Scotchman would pronounce it.

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The rest of the letters are pronounced as in English. The only difficulty the learner will find will be in pronouncing them soft enough when unaspirated, (especially is this true with the letters *p*, *k* and *t*,) as we generally pronounce those consonants in English, which are sometimes followed by aspirates in Chinese with sufficient force to render them aspirated, though in some parts of England they are always pronounced unaspirated.

Be very careful about the distinction between the short *a* and the long *á*. Men that have lived many years in China are often so oblivious of the living pronunciation as not to notice that they are led away by the peculiar use of this short *a* to represent a *u*—and in fact pronounce San Ning as spelled, and not as Sun Ning, the correct sound. This is a most common mistake with Europeans, and it is extremely disagreeable and pitiable to hear the persistence with which they will adhere to this egregious mistake, for there is no such sound in Chinese as “san” in sandy.

To correct such and similar tendencies a syllabary is here appended in which, whenever possible to do so, the Chinese sounds have been represented by sounds of the English letters, or by words in English &c., so that between the list given above and this that follows the learner ought, especially with the assistance of his teacher, to arrive at the correct pronunciation.

Let the learner remember that this is of great importance.

SYLLABARY OF CANTONESE.

THE ORTHOGRAPHY ADOPTED IN THIS BOOK REPRESENTED BY SIMILAR SOUNDS IN ENGLISH, &c., WHEN SUCH SOUNDS EXIST, OR BY COMBINATIONS OF THE LETTERS OF THE ENGLISH ALPHABET.

Only the letters not bracketed are to be imitated in sound, but with the sound that they have when in union with those in brackets.

If blanks are left in the syllabary it is in consequence of no equivalent sounds appearing in English, or under such circumstances it is stated that the sound is nearly, or somewhat like such and such a combination of English letters. In such cases the former list and a careful imitation of the Chinese voice ought to assist the beginner, especially with perseverance, to attain to what at first may seem to him almost to necessitate an impossible contortion of his vocal organs.

Even when tolerably sure of his pronunciation the beginner will find it of advantage to check it by this syllabary, as mistakes at first generally result in a tendency to a permanent vicious pronunciation, which when once fixed will be very difficult to change.

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The unaspirated words the learner will notice, by listening to his teacher, are pronounced much softer and without the explodent force which the aspirated words have. The sounds of the consonants when unaspirated must be particularly noticed. They sound much flatter than the English consonants, which are used to represent the nearest approach to their sound. Remember that *ch* unaspirated is much flatter than *ch* in English, almost reaching the *dj*, but never actually that. In order to draw particular attention to this sound of some of the consonants the aspirated ones are followed by an *h* in the English spelling in this syllabary, though it must be remembered, as said before, that the aspirated consonants often approach nearer to the English sound of the consonants than the unaspirated ones in Chinese.

ch unaspirated sounds almost midway between the English sounds of *dj* and *ch*.

<i>k</i>	”	”	”	”	<i>g</i> ” <i>k</i> .
<i>kw</i>	”	”	”	”	<i>gw</i> ” <i>kw</i> .
<i>p</i>	”	”	”	”	<i>b</i> ” <i>p</i> .
<i>t</i>	”	”	”	”	<i>d</i> ” <i>t</i> .
<i>ts</i>	”	”	”	”	<i>ds</i> ” <i>ts</i> .

These are the only consonants and combinations of consonants which are followed by the aspirate.

A

1 <i>Á</i> as ah!	7 <i>Ám</i> as a(r)m.	13 <i>At</i> as (h)ut.
2 <i>Ai</i> as i(dle).	8 <i>Án</i> as A(h)n(hold).	14 <i>Át</i> as (h)a(r)t.
3 <i>Ái</i> as eye, or aye.	9 <i>Ang</i> as (h)ung.	15 <i>Au</i> as (h)ow.
4 <i>Ak</i> as Ux (bridge).*	10 <i>Áng</i> as ahng.	16 <i>Áu</i> as a(h)oo.
5 <i>Ák</i> as a(r)k.	11 <i>Ap</i> as up.	
6 <i>Am</i> as (h)um.	12 <i>Áp</i> as (h)a(r)p.	

C

17 <i>Chá</i> as cha(r)m.	24 <i>Chák</i> as chahk.	31 <i>Ch’an</i> as chhun.
18 <i>Ch’á</i> as chha(r)m.	25 <i>Ch’ák</i> as chhahk.	32 <i>Chán</i> as chahn.
19 <i>Chai</i> as chi(d).	26 <i>Cham</i> as chum.	33 <i>Ch’an</i> as chhahn.
20 <i>Chái</i> as Chi(na).	27 <i>Ch’am</i> as chhum.	34 <i>Chang</i> as ch(h)ung.†
21 <i>Ch’ái</i> as Chhi(na).	28 <i>Chám</i> as cha(r)m.	35 <i>Cháng</i> as (h)chahng.
22 <i>Chak</i> as chuck.	29 <i>Ch’ám</i> as chha(r)m.	36 <i>Ch’áng</i> as chhahng.
23 <i>Ch’ak</i> as chhuck.	30 <i>Chan</i> as chun.	37 <i>Chap</i> as chup.

* Like Uk, that is to say the *s* in the *x* not being sounded.

† Not choong, but the word is pronounced as if the *h* of hung were changed into *ch*.

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35 Cháp as chahp.
 36 Ch'áp as chlahp.
 37 Chat as chut(uey).
 38 Chát as chált.
 39 Ch'át as chlaht.
 40 Chau as chow.
 41 Ch'au as chhow.
 42 Cháu as chahow.
 Ch'áu as chlahoo.
 Che as che(ry).
 Ch'é as chhe(ry).
 Chek as chek.
 Ch'ek as chhek.
 Cheng as cheng.
 Chi as cheese.
 Ch'í as chhee(se).
 Chik as chick.
 Ch'ík as chhick.
 Chím as cheem.

Ch'ím as chheem.
 Chín as cheeu.
 Ch'íu as chheen.
 Ching as ching.
 Ch'íug as chhiug.
 Chíp as cheep.
 Chít as cheat.
 Ch'ít as chhee(tah).
 Ch'íu as cheeoo.
 Ch'ít as chheoo.
 Cho as chaw.
 Ch'ó as chhaw.
 Chok as chalk.
 Chök as Ch(h)u(r)k.*
 Ch'ök as Chh(h)u(r)k.*
 Chong as chong.
 Ch'ong as chhong.
 Chöng as Ch(h)u(r)ug.*
 Ch'öng as Chh(h)u(r)ug.*

Chü as chue.
 Ch'ü as chhue.
 Chui something like chooe.
 Ch'ui something like chhoee.
 Chuk something like chook.
 Ch'uk something like chhook.
 Chuu as chu(r)u.
 Ch'uu as chlu(r)u.
 Chün as chune.
 Ch'üu as chhüue, combination
 of ch and French ue.
 Chung as chooug.
 Ch'ung as chhoong.
 Chut as ch(h)u(r)t.
 Ch'ut somewhat like chut(uey),
 but purse the lips together.
 Chüt as Chuet.

E

E as e(dible).

F

Fá as Fa(thcr).
 Fai as fi(ue).
 Fáí as fi(delity).
 Fák as Fa(r)q(uhar).
 Fan as fun.
 Fán as fahn.
 Fang as f(h)ung.
 Fat as fut.

Fát as falt.
 Fau as fow.
 Féi as fay.
 Fik as fick(le).
 Fing as fing(er).
 Fít as feet.
 Fo as fo(rtue).
 Fok as fok.

Foug as fong.
 Fú as foo(l).
 Fui as foee.
 Fuk as fook.
 Fún as foon.
 Fung as fung.
 Fút as fōöt.

H

Há as Ha!
 Hai as hi(der).
 Háí as high.

Hák as huck(ster).
 Hárk as ha(r)k.
 Ham as hum.

Hám as ha(r)m.
 Hau as hun.
 Hán as hahn.

* This u to be pronounced like the German ö.

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Hang *as* hung.
 Háng *as* halung.
 Hap *as* lup.
 Háp *as* ha(r)p.
 Hat *as* hut.
 Hau *as* how.
 Háu *as* ha(h)ow.
 Hé *as* hey.
 Héi *as* hay.
 Hím *as* heem.
 Hín *as* heen.

Hing *as* hing.
 Híp *as* heep.
 Hit *as* heat.
 Hít *as* hew, or heeoo.
 Ho *as* haw.
 Hò *as* Ho!
 Hô *as* he(r).
 Hoi *as* (slíp a) hoy!
 Hok *as* hock.
 Hòm *something between* ho(r)m
and hum.

Hòn *as* ho(r)n.
 Hong *as* hong.
 Hông *as* he(r)ng.
 Hòp *something between* ho(r)p
and hut.
 Hot *as* ho(r)t(iculture).
 Hui *nearly* hooee.
 Huk *as* hook.
 Hün *as* huen.
 Hung *as* hung.
 Hüt *as* huet.

K

Ká *as* ca(r).
 K'á *as* khá.
 Kai *as* ki(te).
 K'ai *as* khi(te).
 Kái *as* c(r)y.
 K'ái *as* ch(r)y.
 K'ak *as* k(h)uck(old).
 Kák *as* kahk.
 Kám *as* come.
 K'am *as* chome.
 Kám *as* Ca(r)m(el).
 Kan *as* kun.
 K'an *as* khun.
 Kán *as* khan.
 Kang *as* k(h)ung.
 K'ang *as* khung.
 Káng *as* cangue.
 Kap *as* cup.
 K'ap *as* khup.
 Káp *as* ca(r)p.
 Kat *as* cut.
 K'at *as* khut.
 Kát *as* ca(r)t.

Kau *as* cow.
 K'au *as* khow.
 Káu *as* ka(h)ow.
 K'áu *as* kha(h)ow.
 Ke *as* ca(re).
 K'e *as* ca(re).
 Kéi *as* kay.
 K'éi *as* khay.
 Kek *as* keck.
 K'ek *as* kheck.
 Keng *as* keng.
 K'eng *as* kheng.
 Kik *as* kick.
 K'ik *as* khick.
 Kím *as* keem.
 K'ím *as* kheem.
 Kín *as* keen.
 K'in *as* kheen.
 King *as* king.
 K'ing *as* khing.
 Kíp *as* keep.
 Kít *as* keet.
 K'ít *as* kheet.

Kú *as* keeoo.
 K'ú *as* kheeoo.
 Ko *as* co(r)e.
 Kò *as* co(de).
 Koi *as* coy.
 K'oi *as* khoy.
 Kok *as* cock.
 K'ok *as* khoek.
 Kòm *as* co(r)m.
 Kon *as* co(r)n.
 Kong *as* kong.
 K'ong *as* khong.
 Kòp *as* co(r)p(se).
 Kot *as* con(r)t.
 Kòk *as* ke(r)k.
 K'òk *as* khe(r)k.
 Kóng *as* kn(r)ng.
 K'óng *as* khn(r)ng.
 Kúí *nearly* like kooee.
 K'úí *nearly* like khoee.
 Kuk *as* cook.
 K'uk *as* khoock.
 Kün *as* kune.*

* This has the sound of the French word *une* with a *k* prefixed.

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- K'ün as khune.*
 Kung as koong.
 - K'ng as khoong.
 Küt as kuet.
 - K'üt as khu(e)t.
 Kwá as qua(lm).
 - K'wa as qlua(lm).
 Kwai as kwiee.
 - K'wai as khwiee.
 Kwái as qui(etus).
 Kwák as kwahk.

Kwan as kwun.
 - K'wan as khwan.
 Kwán as kwahn.
 Kwang as kwng.
 Kwáng as kwahng.
 - K'wáng as khwang.
 Kwat as kwut.
 Kwát as kwaht.
 Kwik as quick.
 Kwing as kwng.
 Kwit as kweet.

Kwo as kwoh.
 Kwok as kwok.
 Kwong as kwong.
 - K'wong as khwong.
 Kwí as kwoo.
 - K'wí as khwoo.
 Kwui as kwooee.
 Kwún as kwoon.
 Kwüt as kwoot.

L

Lá as La!
 Lai as (g)li(de).
 Láí as lie.
 Lak as luck.
 Lák as la(r)k.
 Lam as Lum(ley).
 Lám as Lahm.
 Lan as Lun(dy).
 Lán as lahn.
 Lang as lung.
 Láng as lhahng.
 Lap as lup.
 Láp as lahp.
 Lat as Lut(ton).

Lát as laht
 Lau as l(h)ow.
 Láu as la(h)oo.
 Le as l(th)e(re).
 Léi as lay.
 Leng as leng.
 Lik as lick.
 Lím as leem.
 Lín as lean.
 Ling as ling.
 Líp as leap.
 Lít as lit(re).
 Lítí as leeo.
 Lo as law.

Lò as Lo!
 Lō as ler.†
 Loi as (al)loy.
 Lok as lock.
 Long as long.
 Lōk as le(r)k.
 Lōng as le(r)ng.
 Lút somewhat like looe.
 Luk as look.
 Lun as lea(r)n.
 Lūn as l'üne.
 Lung as lung.
 Lut as l(h)u(r)t.
 Lüt something like looeet.

M

M as m(a).
 Má as ma.
 Mai as mí(ne).
 Máí as my.‡
 Mak as muck.
 Mák as mahk.

Man as mun(dane).
 Mán as mahn.
 Mang as mung.
 Máng as mahng.
 Mat as mut(ter).
 Mát as mahk.

Mau as mow.
 Máu as ma(h)oo.
 Me as me(ddle).
 Meng as meng.
 Méi as may.
 Mik as mick.

* This has the sound of the French word une with a k prefixed.

† Only give the faintest ghost of a sound to the er.

‡ An open full sound.

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Mín *as* mean.
Míng *as* ming.
Mít *as* meat.
Míú *as* mew.
Mo *as* maw.

Mò *as* mo(de).
Mok *as* mawk.
Mong *as* mong.
Múí *as* mooee.
Muk *as* mook.

Múín *as* moon.
Mung *as* moong.
Mút *as* moot.

N

Ná *as* nah.
Nái *as* ní(ne).
Nái *as* nigh.
Nak *as* nuk.
Nam *as* numb.
Nám *as* nahm.
Nan *as* nun.
Nán *as* nahn.
Nang *as* nung.
Nap *as* nup.
Náp *as* nahp.
Nat *as* nut.
Nát *as* naht.
Nau *as* now.
Náu *as* naaow.
Ne *as* Ne(d).
Neng *as* neng.
Ng *as* (si)ng.
Ngá *as* (si)ng-ah!
Ngai *as* (si)ng-i(dle).
Ngái *as* (si)ng-I.
Ngak *as* (si)ng-uk.
Ngák *as* (si)ng-ahk.

Ngam *as* (si)ng-um.
Ngám *as* (si)ng-ahm.
Ngan *as* (si)ng-un.
Ngán *as* (si)ng-ahn.
Ngang *as* (si)ng-ung.
Ngáng *as* (si)ng-ahng.
Ngap *as* (si)ng-up.
Ngáp *as* (si)ng-ahp.
Ngat *as* (si)ng-ut.
Ngát *as* (si)ng-ah.
Ngau *as* (si)ng-(h)ow.
Ngáu *as* (si)ng-a(h)ow.
Nge *as* (si)ng-(th)e(re).
Ngí *as* (si)ng-ee.
Ngít *as* (si)ng-eat.
Ngo *as* (si)ng-awe.
Ngò *as* (si)ng-oh!
Ngoi *as* (si)ng-(ah)oi.
Ngok *as* (si)ng-(s)ock.
Ngon *as* (si)ng-(h)on(g).
Ngong *as* (si)ng-(h)ong.
Ni, or Ní *as* nih, or nee.
Néi *as* ney.

Nik *as* nick.
Nim *as* neem.
Nín *as* neen.
Ning *as* ning.
Níp *as* neap.
Nít *as* neat.
Níú *as* neeo.
No *as* no(r).
Nò *as* no.
Nói *as* (au)noy.
Nok *as* knock.
Nong *as* nong.
Nóng *as* nu(rr)ng.
Nui *somewhat like* nooee.
Nuk *as* nook.
Nün *as* nune.*
Nung *as* noong.
Nut *as* nu(r)t(ure)

O

O *as* awe.
Ò *as* oh!
Oi *as* (h)oy.

Ok *as* awk(ward).
Òm *as* u(r)m.
Òn *as* o(r)n(ament).

Ong *as* (s)ong.

* French une.

INTRODUCTION.

P

Pá as pa.
 P'á as p(h)a.
 Pai as pi(ne).
 P'ai as p(h)i(ne).
 Pái as pie.
 P'ái as p(h)ie.
 Pak as Puck.
 Pák as pa(r)k.
 P'ák as p(h)a(r)k.
 Pan as pun.
 P'an as p(h)un.
 Páu as pah.
 P'án as p(h)ah.
 Pang as l(h)ung.
 P'ang as p(h)ung.*
 Páng as pahng.
 P'áng as p(h)ahng.
 Pat as put.
 P'at as p(h)nt.
 Pát as palit.

Pau as pow.
 P'au as p(h)ow.
 Pán as pa(h)ow.
 P'áu as p(h)a(h)oo.
 Péi as pay.
 P'éi as p(h)ay.
 Peng as peng.
 P'eng as p(h)eng.
 Pik as pick.
 P'ík as p(h)ick.
 Pín as peen.
 P'in as p(h)een.
 Ping as ping.
 P'ing as p(h)ing.
 Pít as peat.
 P'ít as p(h)eat.
 Píi as peeco.
 P'íi as p(h)eeoo.
 Pó as paw.
 P'ó as p(h)aw.

Pò as Po.
 P'ò as P(h)o.
 Pok as pawk.
 P'ok as p(h)awk.
 Pòm as pom.
 Pong as pong.
 P'ong as p(h)ong.
 Pop nearly as Pu(r)p.
 P'op nearly as p(h)u(r)p.
 Púi as poee.
 P'úi as p(h)ooee.
 Pnk as pook.
 P'nk as p(h)ook.
 Pún as poon.
 P'ún as p(h)oon.
 Pung as poong.
 P'ung as p(h)oong.
 Pút as pnt.
 P'út as p(h)oot.

S

Sa as sali.
 Sai as cy(der).
 Sái as sigh.
 Sak as suck.
 Sam as some.
 Sám as salm.
 San as sun.
 Sán as sahn.
 Sang as (I)sung.
 Sap as sup.
 Sáp as sahup.
 Sat as sut.

Sát as saht.
 Sau as sow.
 Se as Se(ttle).
 Seng as seng.
 Sha as Shah.
 Shai as shi(ne).
 Shái as shy.
 Shák as sha(r)k.
 Sham as shum.
 Shám as shalm.
 Shan as shun.
 Shán as shalm.

Shang as sh(h)ung.
 Sháng as shahng.
 Shap as shup.
 Sháp as sha(r)p.
 Shat as shut.
 Shát as shah.
 Shau as sh(h)ow.
 Sháu as sha(h)oo.
 Shé as sche(dule).
 Sheng as sheng.
 Shí as she.
 Shik as shik.

* That is to say pronounce *lung*, then pnt a *p* in the place of *h*, retaining the same pronunciation to the rest of the letters as before.

INTRODUCTION.

Shim *as* sheem.Shín *as* sheen.Shing *as* shing.Shíp *as* sheep.Shít *as* sheet.Shíu *as* sheeoo.Sho *as* Shaw.Shò *as* show.Shok *as* shock.Shong *as* shong.Shök *as* shi(r)k.Shöng *as* she(r)ng.Shü *as* chu(t).Shui *nearly like* shooee.Shuk *as* shook.Shün *as* shune.Shun *as* shu(r)n.Shung *as* shoong.Shut *as* shi(r)t.Shüt *nearly* shuet.Sik *as* sick.Sín *as* seen.Sing *as* sing.Sip *as* s(1)eep.Sit *as* seat.Siú *as* seeoo.So *as* swo(rd).Sò *as* so.Sö *as* si(r).Soi *as* soy.Sok *as* sawk.Sök *as* se(r)k.Song *as* song.Söng *as* su(r)ng.Sui *nearly like* sooee.Suk *as* sook.Sun *as* (con)ce(r)n.Sün *as* sooeene.Sung *as* soong.Sut *as* (con)ce'(r)t.

Süt *as* suet; *pronounce the word quickly and run the vowels together.*

Sz *join s and z and sound together.*

T

Tá *as* tah.T'á *as* t(h)ah.Tai *as* ti(dy).T'ai *as* t(h)i(dy).Tái *as* tie.T'ái *as* t(h)ie.Tak *as* tuck.Tam *as* tum.T'am *as* t(h)um.Tám *as* tahn.T'ám *as* t(h)ahn.Tan *as* tun.T'an *as* t(h)un.Tán *as* tahn.T'án *as* t(h)ahn.Tang *as* tong(ue).T'ang *as* t(h)ong(ue).Tap *as* tup.T'ap *as* t(h)up.Táp *as* tahn.T'áp *as* t(h)ahp.Tat *as* tut.Tát *as* taht.T'át *as* t(h)aht.Tau *as* t(h)ow.T'au *as* t(h)(h)ow.Te *as* tea(r).Téi *as* t(h)ey.Teng *as* teng.T'eng *as* t(h)eng.Ti, or tí *as* tih, or tea.Tik *as* tick.T'ik *as* t(h)ick.Tím *as* team.T'im *as* t(h)eam.Tín *as* teen.T'in *as* t(h)een.T'ing *as* t(h)ing.Típ *as* teep.T'íp *as* t(h)eep.Tít *as* teet.T'ít *as* t(h)eet.Tfú *as* teeoo.T'fú *as* t(h)eeoo.To *as* to(re).T'ò *as* T(h)o(re).Tò *as* toe.T'ò *as* t(h)oe.Toi *as* toy.T'oi *as* t(h)oy.Tok *as* talk.T'ok *as* t(h)alk.Tök *as* te(r)k.Tong *as* Tong(a).T'ong *as* T(h)ong(a).Tö *as* t(h)u(r).T'öng *as* te(r)ng.Tsá *as* tsah.Tsai *as* tsie.Ts'ai *as* tshie.Tsak *as* tsuk.Tsák *as* tshahk.Tsam *as* tsum.

INTRODUCTION.

Ts'am as ts(h)um.
 Tsam as tsahm.
 Ts'ám as tshahm.
 Ts'an as tsun.
 Tsán as tsahn.
 Ts'án as tshahn.
 Tsang as ts(h)ung.
 Ts'ang as ts(h)(h)ung.
 Tsap as tsup.
 Ts'ap as tshup.
 Tsáp as tsahp.
 Tsat as tsut.
 Ts'at as tshut.
 Tsát as tsah.
 Ts'at as tshah.
 Tsau as ts(h)ow.
 Ts'au as tshow.
 Tse as ts(th)e(re).
 Ts'e as tsh(th)e(re).
 Tseng as tseng.
 Tsik as tsik.
 Ts'ik as tshik.
 Tsím as tseem.
 Ts'im as tshéem.
 Tsín as tseen.

Ts'in as tshen.
 Tsing as tsing.
 Ts'ing as tshing.
 Tsíp as tseep.
 Ts'íp as tsheep.
 Tsít as tseet.
 Ts'ít as tsheet.
 Tsíú as tseeoo.
 Ts'íú as tshéoo.
 Tso as tsawe.
 Ts'ò as tshawe.
 Tsò as tso.
 Ts'ò as tsho.
 Tsoi as tsoy.
 Ts'oi as tshoy.
 Tsok as tsawk.
 Ts'ok as tshawk.
 Tsong as tsawng.
 Ts'ong as tshawng.
 Tsóng as tsu(rr)ng.
 Ts'óng as ts(h)u(rr)ng.
 Tsui nearly like tsooe.
 Ts'ui nearly like tshooee.
 Tsuk as took.
 Ts'uk as tshook.

Tsun as tsu(r)n.
 Ts'un as tshu(r)n.
 Tsün as tsooeene.
 Ts'ün as ts(h)ooeene.
 Tsung as tsoong.
 Ts'ung as tshoong.
 Tsut as ts(h)u(r)t.
 Tsüt as tsooeet.
 Ts'üt as ts(h)ooeet.
 Tsz as tsz.
 Ts'z as tshz. - tsh(z)
 Tui nearly like tooee.
 T'ui nearly like t(h)ooee.
 Tuk as took.
 T'uk as t(h)ook.
 Tun as tu(r)n.
 T'un as t(h)u(r)n.
 Tün as tune.
 T'ün as t(h)une.*
 Túng as toong.
 T'ung as t(h)oong.
 Tüt nearly like tooeet.
 T'üt nearly like t(h)ooeet.

U

Uk *something between uk and*
 ook.

Ung as ooong.

W

Wá as wah.
 Wai as wei.
 Wái as Wye.
 Wák as wahn.
 Wan as one.
 Wán as wahn.
 Wang as wung.

Wáng as wahnng.
 Wat as wut.
 Wát as waht.
 We as we(ar).
 Wik as wick.
 Wing as wing.
 Wít as weet.

Wo as wa(r).
 Wok as walk.
 Wong as wong.
 Wí as woo.
 Wui as woee.
 Wún as woon.
 Wút as woot.

* French une.

INTRODUCTION.

Y

Yá as yah.

Yái as yí(dle).

Yák as yahk.

Yam as yum.

Yan as yun.

Yap as yup.

Yáp as yahp.

Yat as yut.

Yau as y(h)ow.

Ye as y(th)e(re).

Yí as ye.

Yík as yik.

Yím as yeem.

Yín as yeen.

Yíng as ying.

Yíp as yeep.

Yít as yeet.

Yít as yeoo.

Yök as yu(r)k.

Yöng as yu(r)ng.*

Yü as yue.

Yüi as nearly yooce.

Yuk as yook.

Yun as yu(r)n.*

Yün as yune.

Yung as yoong.

Yüt as yueet.

* It is well nigh impossible to represent the difference between this *ö* and *u*; but it may be of some assistance to know that the former is pronounced with the lips open, while the latter require to be pursed together in pronouncing the latter.





ABBREVIATIONS USED IN THIS BOOK.

[C.] = Classifier.

[S. of p. t.] = Sign of past time.

Lit. = Literally.

* Indicates that the tone the word is marked in is different from the tone in the book language.

† Indicates that the pronunciation of the word as given in this book is different from that given to it in the book language.

The figures at the end of phrases and sentences denote the Final Particle which is used in the Chinese. The numbers correspond with the numbers of the list of Final Particles towards the end of the book.

THE NUMERALS.

	Complicated form.	Simple form.	Running hand.
1.	1	一	一
2.	2	二	二
3.	3	三	三
4.	4	四	四
5.	5	五	五
6.	6	六	六
7.	7	七	七
8.	8	八	八
9.	9	九	九
10.	10	十	十
11.	11	十一	十一
12.	12	十二	十二
13.	13	十三	十三
14.	20	二十, or 廿 ¹	廿
15.	21	二十一, or 廿一	廿一
16.	22	二十二, or 廿二	廿二
17.	30	三十, or 卅 ¹	卅
18.	31	三十一, or 卅一	卅一
19.	40	四十, or 四	呀 ¹
20.	79	七十九, or 九	呀七
21.	84	八十四, or 四	呀八
22.	96	九十六, or 六	呀九
23.	100	一百	百
24.	101	一百零一	百零一
25.	110	一百一十	百一十
26.	111	一百一十一	百一十一
27.	200	二百	百
28.	300	三百	百
29.	1,000	一千	千
30.	10,000	一萬	萬
31.	100,000	一十萬	萬
32.	1,000,000	一十萬萬	萬

1. Note these contracted forms for the tens are not used alone in colloquial, but precede some other word, as, 卅呀錢. *Sá-a² 'is'4n*, * thirty cash. When nothing follows thirty, 三十 *Sám shap₂* should be used.

LESSON I.—Domestic.

1. Ning p'ui-ch'á'á' lai.
2. 'Héi-ts'án' lá.
3. K'í'ú' 'kún-tím' (or 'tín*') 'lái.
4. 'Ngo yí'ú' 'sai-eh'an lok.
5. 'Mò 'shui' pò'. [lok.
6. Shik-fán' m' ts'ang á? M-ç koi lok, shik
7. 'Yau ngau-yuk' mò' ni?
8. 'Mò' ngau-yuk' lok.
9. 'Yau yōng-yuk' á'.
10. M'ín' páu' sūn lok.
11. O! Hai' me?
12. Ning ti' yit' 'shui' lai.
13. 'Ngo m' oi' 'tsau' á'.
14. 'Tso' ch'ü' méi' ts'ang fán' lai á'.
15. 'Yau ngau-nái' mò' á?
16. 'Yau ti lok.
17. 'Hò' m' 'hò' á'.
18. M' hai' shap-ç fan (or chí') 'hò; ç m' hai' 'kéi' 'hò; chung-chung-'téi*' ch'ck.
19. 'Chai (or fong' tsoi') 'ko-shū' lok.
20. Ko' ti' hai' 'kai-'tán' á'.
21. M' 'hò' lok; hai' ch'au' ke'.
22. 'Tím' 'kái' ni? 'Hò' ch'ut, 'k'éi' ke' lok.
23. 'Hò' shik' má? 'Hò' shik' á. M' 'koi' á'.
24. 'Yau' 'kai' mò' ni? 'Yau' 'sín' 'kai, 'yau' 'kai' 'ná' lok.
25. 'Ní' ti' hai' 'mi' 'ye' ni? 'Péi' ti' 'ngo' lá.
26. 'To' tse' 'néi' lok. Chung' 'yau' mò' ni?
27. Chung' 'yau' ti. 'Fo-'t'au*' 'lái' lok.
28. 'K'ui' hai' 'mi-'yan'? 'K'ui' shik' -yín' me?
29. M' 'chí-tak, shat' lok. P'á' hai' 'yau.
30. S'á' 'tsai' ch'ut, 'kái' 'mái' sung' á'.
31. 'K'ui' hai' 'mái' 'chü' yuk, 'péi' 'ts'oi' ni?
32. 'K'ui' hai' 'T'ong' yan; 'hai' Fat' 'shán' 'lái' ke'.

- Bring cup tea come.
- Get-up meal.²
- Call house-coolie (or shop-coolie) come.
- I want wash body.³²
- No water.⁶⁰
- Ate rice not yet eh?² Beg-pardon,³² eaten.³²
- Have beef (lit. ox, or cow's meat) not eh?⁵³
- No beef.³²
- Have mutton (lit. sheep meat).²
- Bread sour.³²
- Ah! 'tis is-it.³⁹
- Bring some hot water come.
- I not want wine.²
- Cook not yet back come.²
- Have cow's milk not eh?¹
- Have little.³²
- Good not good eh?²
- Not is ten parts (or very) good (or best); not is very good; middling only.⁷
- Place (or place on) that place.³²
- Those are fowls' eggs.²
- Not good;³² are stinking.¹⁵
- How explain eh?⁵³ Very extraordinary.^{15 32}
- Good eat isn't-it?²² Good eat.³⁵ Not proper.²
- Have fowls not eh?⁵³ Have capons, have hens.³²
- This is what thing eh?⁵³ Give some me.²¹
- Many thanks to-you.³² More have no eh?⁵³
- Besides have some.³² Cook come.³²
- He is what man? He smokes eh?³⁹
- Not know certainly.³² Fear (it) is (that he) does.
- Boy gone-out street buy viands.²
- He has bought pork, or vegetables eh?⁵³ [come.¹⁵
- He is T'ong man; (i.e. Chinese) from Fat shan

1. This word is uniformly spelled *i* in this book, but it must be remembered that it is often pronounced *í* as well.

2. This is a very common contraction of 乜 mat, in colloquial.

LESSON II.—General.

- | | |
|--|---|
| 1. Come here. Why don't you come? | 嚟呢處呀, 做乜你唔嚟呢. |
| 2. Who has come? Who is it? | 乜人嚟呀, 乜誰呀, <i>or</i> 邊個呀. |
| 3. No one has come. | 冇人嚟呀 (<i>or</i> 冇人呀 <i>or</i> 冇邊 |
| 4. Who is that? | 嗰個係乜人呢 ¹ [個呀. |
| 5. I don't know. How should I know? | 唔知呀, 我點知呀. |
| 6. He is not a good man. He is a very bad man. | 佢係唔好人呀, 佢係好惡人嚟. |
| 7. Tell him to go away. | 叫佢扯咯. |
| 8. He has gone. He went long ago. | 佢去咗咯, 去好耐咯. |
| 9. Close the door, don't fasten it. | 掩埋門, 咪閉呀. |
| 10. Open the door. Why did you lock it? | 開門呀, 做乜你鎖呢. |
| 11. Tell the Amah to come to me. | 叫亞媽嚟見我喇. |
| 12. Come quickly: the quicker the better. | 快啲嚟, 越快越好咯. |
| 13. Where's the coolie; has he come? | 管店呢, 嚟未會呀. |
| 14. Come to-morrow, or it will do to come the day after to-morrow. | 聽日 ² 嚟喇, 後日嚟都好呀 (<i>or</i> 都做得呀). |
| 15. There is only a very little. | 有少少啫. |
| 16. It's good is it? He says so. | 好嘢嗎, 佢係噉話. |
| 17. What does he say? Tell me. | 佢話乜野, 講過我聽喇. |
| 18. He says he doesn't wish to come. [with me. | 佢話唔想嚟咯. |
| 19. Explain to him that he must certainly go. | 解明過佢聽, 是必要同我去. |
| 20. How many persons are there old and young? | 唔論大細, 有幾多人呢. |
| 21. More than ten. | 有十幾個 <i>or</i> 有十零個咯. |
| 22. Altogether there are sixty men. | 十個有多. |
| 23. Are there any children? | 噉啱, 有六十人咯. |
| 24. There is a boy. | 有細仔有呢. |
| 25. Is that a boy, or a girl? | 有(或)壹個仔咯. |
| 26. He is in my employ. | 嗰個係仔, 嘍女呢. |
| 27. Who is your master? | 佢係我處, 打工嘅. |
| 28. He is a native of the place, that is a Cantonese. | 邊個係你, 事頭呢. |
| 29. He is not a fellow-villager of yours. | 佢係本地人, 即係城人咯. |
| 30. Where does he live? | 佢唔係同你, 同鄉嘅. |
| 31. A long way from here. | 佢係邊處住呢. |
| 32. Do you go by land, or by water? | 離呢處有好遠咯. |
| | 打路去, 搭船去呢. |

1. Or as in No. 2.

2. 聽日, t'ing yat, very often also means any indefinite time in the future.

LESSON III.—General.

- | | |
|---|----------------|
| 1. What o'clock is it? | 幾點鐘呢。 |
| 2. O! it's half-past ten. | 啊十點半咯。 |
| 3. Come back at four o'clock. | 四點翻嚟喇。 |
| 4. Tell him to wait. Wait. | 叫佢等吓。等吓。 |
| 5. Come by and bye. | 等吓嚟。 |
| 6. He says you must wait. | 佢話你要等呀。 |
| 7. When are you going out? | 你幾時出街呢。 |
| 8. It's very hot to-day. | 你今日好熱啊。 |
| 9. It's not very hot. | 唔係十分熱嚟。 |
| 10. It was rather hot yesterday as well. | 昨日都係幾熱呀。 |
| 11. To-day is hotter than yesterday. | 今日熱過昨日咯。 |
| 12. Next month will be cold. | 第二個月(係)冷囉。 |
| 13. To-morrow is the end of the month. | 聽日(係)尾嚟。 |
| 14. It was very cold last night. | 昨晚真冷囉。 |
| 15. Is this a long, or short month? | 呢個月大鼻月小呢。 |
| 16. There was a typhoon some days ago. | 先幾日打風颶。 |
| 17. Is there any wind now? | 而家冇風有呢。 |
| 18. It's raining now. It's only a slight shower. | 呢陣落雨囉。落雨微啖。 |
| 19. Bring me an umbrella. There is no need. | 揸把遮俾我唔使呀。 |
| 20. It rains heavily in summer (or hot weather). | 天熱落大雨咯。 |
| 21. I want to go out in the afternoon. | 我下晝要出街。 |
| 22. Call the coolies to come and carry the chair. | 叫抬轎佬(或轎夫)嚟抬轎。 |
| 23. Are there any horses here? | 呢處有馬有呢。 |
| 24. I think they are not particularly good. I fancy they are pretty good. | 我估唔多好啲,都幾好啲。 |
| 25. The sun is intensely hot to-day. There are no clouds hiding it. | 熱頭今日好猛,冇雲遮住咯。 |
| 26. It's too hot. I dare not go out in the day-time. | 熱過頭,我日頭唔敢行街。 |
| 27. Call some one to pull the punkah. | 叫人嚟扯(或搵)風扇呀。 |
| 28. You needn't pull it. You have no strength. | 你唔使扯呀,你冇力呀。 |
| 29. It's only a trifling matter. It's no matter. | 閒事嚟,冇相干咯。 |
| 30. I'm afraid I shall catch cold. I feel very cold. | 我慌冷親呀,我見好冷呀。 |
| 31. I am in a perspiration. It's very hard work to take a walk when it is so hot. | 出汗咯,咁熱行街見好辛苦咯。 |
| 32. The climate does not suit me. | 呢處水土唔合我咯。 |

LESSON III.—General.

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|--|---|
| 1. 'Kéi 'tím chung ɲi? | What stroke clock eh? ⁵³ |
| 2. ɹ O, shap ₂ 'tím pún' lok. ¹ | Ah! Ten stroke half. ³² |
| 3. Sz' 'tím fáu lai lá. [lá. | Four o'clock back come. ²¹ |
| 4. Kíu' 'k'ui 'tang 'há. 'Tang yat, 'há (or 'há*) | Tell him wait little. Wait a little. ²¹ |
| 5. 'Tang há* lai. | Wait a-bit come. |
| 6. 'K'ui wá' 'néi yíu' 'tang á'. | He says you must wait. ² |
| 7. 'Néi 'kéi-shí ch'ut, 'kái ɲi? | You what time go-out street eh? ⁵³ |
| 8. Kam-yat ₂ 'hò yit' o'. | To-day very hot. ⁵⁶ |
| 9. M hai' shap ₂ fan yit ₂ ká'. | Not is ten parts hot. ¹⁴ |
| 10. Tsok ₂ -yat ₂ 'tò hai' 'kéi yit ₂ á'. | Yesterday also was somewhat hot. ¹ |
| 11. Kam yat ₂ (often pronounced mat ₂) yit ₂ kwo'
tsok ₂ yat ₂ (or 'ts'am-mat ₂) lok. | To-day hotter than yesterday. ³² |
| 12. Tai'-yí'-ko' yüt ₂ (hai') ² 'láng lo'. | Next (or another) month (will be) cold. ³¹ |
| 13. 'T'ing-yat ₂ yüt ₂ 'méi lá'. [ching' 'láng lo'. | To-morrow mouth end. ²² |
| 14. Tsok ₂ (often pronounced 'ts'am) 'mán chan | Last night truly really cold. ³¹ |
| 15. 'Ni-ko' yüt ₂ tái ² , péi' yüt ₂ 'síu ɲi? | This month large, or month small eh? ⁵³ |
| 16. 'Sín 'kéi yat ₂ 'tá fung-kau'. | Before several days strike typhoon. |
| 17. Yí-ká 'yau fung 'mò ɲi? | Now have wind not eh? ⁵³ |
| 18. 'Ni 'chan* lok ₂ 'yü lo'. Lok ₂ 'yü méi* che. | This time fall rain. ³¹ Fall rain fine only. ⁷ |
| 19. 'Ning 'pá che 'péi 'ugo. M 'shai á'. | Bring [C.] umbrella give me. Not need. ⁷ |
| 20. 'T'in yit ₂ lok ₂ tái ² 'yü lok. | Weather hot falls great rain. ³² |
| 21. 'Ngo há ² -chau' yíu' ch'ut, 'kái. | I afternoon want go-out street. [ry chair. |
| 22. Kíu' 't'oi 'kíu* 'lò (or 'kíu* 'fú) lai 't'oi 'kíu*. | Call carry chair fellows (or chair bearers) come car- |
| 23. 'Ni shü' 'yau 'má 'mò ɲi? | This place have horse not eh? ⁵³ [I-think. ¹⁸ |
| 24. 'Ngo 'kú m 'tò 'hò kwá'. 'Tò 'kéi 'hò kwá'. | I think not very good probably. ¹⁸ Also pretty good |
| 25. Yit ₂ 't'au* kam yat ₂ 'hò 'máng á', 'mò 'wan
che chü' lok. [háng' 'kái. | Sun to-day very fierce. No clouds hide. ³² |
| 26. Yit ₂ 'kwo*-t'au' 'ngo yat ₂ 't'au* m 'kòm | Hot over-much I daytime not dare walk streets. |
| 27. Kíu' yan lai 'ch'e (or 'mang) fung-shín' á'. | Call man come pull punkah. ² |
| 28. 'Néi m 'shai 'ch'e á. 'Néi 'mò lik ₂ á. | You not need pull. ¹ You no strength. ¹ |
| 29. 'Hán ez' che; 'mò 'söng-kòn lok. [á'. | Trifling matter only; ⁷ no importance. ³² |
| 30. 'Ngo fong 'láng 'ts'an á'. 'Ngo kín' 'hò 'láng | I fear cold catch. ² I feel very cold. ² |
| 31. Ch'ut, 'hòn' lok, kòm' yit ₂ háng' 'kái kín'
'hò 'san-'fú lok. | Perspire. ³² So hot walk streets feel very dis-
tressing. ³² |
| 32. 'Ni shü' 'shui 'tò m 'hòp ₂ 'ngo lo'. | This place water soil not agree me. ³² |

1. Let the learner remember that this final *k* is scarcely heard.

2. The verb may, or may not be used, and so in similar sentences throughout the book.

LESSON IV.—General.

- | | |
|---|---|
| <p>1. Ni-ti hai² mi-ye ni?</p> <p>2. Ni-ti hai² ngau-yau po².</p> <p>3. Yau kwo-tsz² mò á?</p> <p>4. Yau lóng yóng² che.</p> <p>5. M hai² yau kéi yóng² me?</p> <p>6. Mò: yau tsui, yau po-lo* (or lo).</p> <p>7. Mò tai-yí² yóng² me?</p> <p>8. Mò tai-yí² yóng² lok.</p> <p>9. Ning fo lai. M-koi 'néi tse' ko' fo ngo.</p> <p>10. Ni fung sun' hai pín shú' lai ni?</p> <p>11. Hai Tak, kéi 'hong* lai ké'.</p> <p>12. Yau wui-yam mò á?</p> <p>13. Mò wui-yam lo'.</p> <p>14. Ning chong yí péi ngo.</p> <p>15. Chai tsoi² t'oi (or t'oi*) 'mán*.</p> <p>16. Ts'oi! Tsò²-mat, 'néi kòm' shui á?
Ts'ai 'ching shengt ko' ti shui yóng*.</p> <p>17. Ngo 'kong sú-wá' che. 'Néi kiu kwái?</p> <p>18. Ning pat, mak lai péi ngo lá. [me?]</p> <p>19. Lau-shóng² (or lau*) yau chí pat, kwá'.</p> <p>20. Lau-há² yau yan mò ni? Lok hui² t'ai há.</p> <p>21. Ni kán uk, yan ts'at, kán 'fong* á'.</p> <p>22. Yau fá-yün* mò ni? Fá wong hai p'u-shú'?</p> <p>23. Yau ko' sai fá-yün* á'.</p> <p>24. Sz²-t'an* ni? Ch'ut, kái lo'.</p> <p>25. K'ui ch'ut, kái yau kéi 'noi* ni?</p> <p>26. Kéi shí fán lai ni? [mò wá²].</p> <p>27. K'ui yau' mò wá² kéi shí fán lai o² (or</p> <p>28. Sz²-t'an-p'o (or tung-ká-po*) hai shú' m hai shú' ni? [kái lok.</p> <p>29. M hai shú'; k'ui t'ung sz²-t'an* ch'ut,</p> <p>30. Má ngo hui' wan k'ui lá. Ngo m hui tak,</p> <p>31. M tak, á. Yau sz² á. M tak, hán á. [á.</p> <p>32. Kam-mán* yau² lai lá. Mai kòm' ye² lai á'.</p> | <p>This is what thing eh?⁵³</p> <p>This is butter (<i>lit.</i> cow's oil).⁶⁰</p> <p>Have fruit not eh?²</p> <p>Have two kinds only.⁷ [that there are several kinds?</p> <p>Not is have several kinds is-it-not?³⁹ or Is it not</p> <p>No, have plantains, have pineapples.</p> <p>No second kind eh?³⁹</p> <p>No second kind.³²</p> <p>Bring fire come. Trouble you lend a light to-me.</p> <p>This [C.] letter from what place come eh?⁵³</p> <p>From Tak-kéi hong come.¹⁵</p> <p>Have answer not eh?²</p> <p>No answer.³¹</p> <p>Bring [C.] chair give me.</p> <p>Place on table face.</p> <p>Nonsense! Why you so silly eh?¹</p> <p>Nonsense! Act in that silly way! [strange eh?³⁹</p> <p>I speak laughing words only.⁸ You perceive</p> <p>Bring pencil, ink come give me.²¹</p> <p>Upstairs have [C.] pencil I-think.¹³</p> <p>Downstairs have man not eh? Down go see a-bit.</p> <p>This [C.] house has seven [C.] rooms.² [place?</p> <p>Have flower garden not eh?⁵³ Flower king at what</p> <p>Have a small flower garden.²</p> <p>Master eh?⁵³ Gone-ont street.³¹</p> <p>He go-out street have how long eh?⁵³</p> <p>What time back come eh?⁵³</p> <p>He even not say what time back come (or not say).⁵⁷</p> <p>Mistress at place, not at place eh?⁵³</p> <p>Not at place; she with master go-out street.⁵³</p> <p>With me go find (or look for) him.²¹ I not go can.</p> <p>Not can.² Have business.¹ Not have leisre.¹</p> <p>To night again come.²¹ Don't so late come.²</p> |
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LESSON V.—General.

1. What does he say? [up for money. 佢話乜野呢。
有銀啲銀兩緊啲。
2. He says he has no money. He says he is hard 佢係咁話咩。俾啲佢喇。
3. Did he say that? Give him some. 你識字唔識呀。
4. Can you read? 唔識咯。我又唔曉寫字添。
5. I can't read. Neither can I write. 請先生嚟喇。
6. Ask the teacher to come. 高姓呀。你姓乜呢。
7. What is your surname? (To an inferior) What is your surname?
小姓黃 or 姓黃。
8. My surname is Wong. 你噲講唐話唔噲呢。
9. Can you speak Chinese? 噲呀。你叫(做)乜名呢。
10. I can. What's your name? 我名叫(做)亞六 or 我叫做阿六。
11. My name is A Luk. 佢係英國人呀。
12. He is an Englishman. 你係本地人咯。 [旗人。
13. You are a native of the place. 佢係美國人, or (more commonly) 花。
14. He is an American. 有幾多唐人呀。
15. How many Chinese are there? 你中意呢啲唔中意呀。
16. Do you like this? 你中意係呢處唔中意呢。
17. Do you like being here? 中意呀。時時係處都好呀。
18. I do. It would be well to be here always. 叫佢翻去嚟。佢唔做得嚟。
19. Tell him to go back. He cannot come. 拉啲個人呀。唔係佢就走咯。
20. Seize that man. If you don't, he will run off. 佢做乜野呀。
21. What has he been doing? or What does he do? 佢做賊咯 (or 佢係賊咯)。
22. He is a thief. 佢偷乜野呢。係值錢嘅唔值呢。
23. What has he stolen? Is it of value? 唔會偷倒(到)¹野呀。 [打呢。
24. He has not stolen anything yet. [strike with? 有打人有呢係使乜野嚟。
25. Has he struck anybody? What did he 使手咯。佢好勢兒嘅。
26. With his hand; he is a very dangerous man. 佢想搶個對鉅咯。
27. He wanted to snatch that pair of bracelets. 拉佢去坐監喇。
28. Take him to prison. [tan. 後來打佢二十籐。
29. Afterwards give him twenty blows with a rat- 打咗啲好放佢出去咯。
30. Only let him go when he has been beaten. 應該辦佢坐兩個禮拜監呀。
31. He ought to be sentenced to two weeks' imprisonment.
32. Warn him not to do it again. If he does he will be more severely punished. 警戒佢咪製過 (or 咪再製) 若係再製就加重嚴辦咯。

1. This is the correct character, but the first represents the correct tone.

LESSON V.—General.

1. 'K'ui wá' mi-ye ni? He says what thing eh?⁵³
2. 'Mò 'ngan* wò'. Ngan-lóng 'kan wò'. No money he says.⁶⁵ Money pressing he-says.⁶⁵
3. 'K'ui hai' kòm wá' me? 'Péi ti 'k'ui lá. He did so say eh?³⁹ Give some him.²¹
4. 'Néi shik' tsz' m shik' á? You know characters not know eh?¹
5. M shik' lo'. 'Ngo yan' m 'hiú 'se tsz' t'ím. Not know.³¹ I besides not understand to-write
6. 'Ts'eng† Sin-sháng† lai. Invite Teacher come.²¹ [character moreover.
7. 'Kò sing' á? 'Néi sing' mat, ni? Exalted surname eh?² Your surname what eh?⁵³
8. 'S'ü siug' Wong, or Sing' Wong. Diminutive surname Wong, or Surname Wong.
9. 'Néi 'wú' 'kong' T'ong-'wá' m 'wti ni? You can speak Chinese words not can eh?⁵³
10. 'Wú á; 'néi kú' (tsò') mat, 'meng*† ni? Can;¹ you called what name eh?⁵³
11. 'Ngo 'meng*† kú' tsò' Á' Lnk, or 'Ngo kú' My name is-called A Luk, or I am-called A Lnk.
12. 'K'ui hai' Ying kwok' yan á'. [tsò' Á' Luk. He is English nation man.²
13. 'Néi hai' 'pún-tei' yan lok. You are native soil man.³²
14. 'K'ui hai' 'Méi Kwok' yan, or 'Fá k'ái yan. He is American man, or Flowery Flag man.
15. 'Yau' héi to T'ong-yan á? Have how many Chinese eh?²
16. 'Néi chung-yi' ni-ti m chung-yi' á? You like this not-like eh?²
17. 'Néi chung-yi' 'hai ni shü' m chung-yi' ni? You like being at this place not like eh?⁵³
18. 'Chung-yi' á. 'Shü-shí' 'hai shü' tò 'hò á'. Like.¹ Always in (this) place also good.²
19. Kú' 'k'ni fán hui' lá'. 'K'ni m tsò' tak' lai. Call him back go.²² He not do can come.
20. 'Lái 'ko-ko' yan á. M hai' 'k'ui tsau' Arrest that man.¹ If not he will-just run.³²
21. 'K'ui tsò' mi-ye á? [tsau lok. He does what thing eh?¹
22. 'K'ui tsò' ts'ák lok. 'K'ni hai' ts'ák lok. He is thief.³² [worth eh?⁵³
23. 'K'ni t'an mi-ye ni? Hai' chik' 'ts'in* ke' He steal what thing eh?⁵³ Is worth money—not
24. M-t'sang' t'an tò 'ye á'. [m chik' ni? Not-yet stolen anything.²
25. 'Yau' tá yan 'mò ni? Hai' 'shai mat, 'ye lai' tá ni? Have strike man not eh?⁵³ Have use what thing in-order-to strike eh?⁵³
26. 'Shai' shan lok. 'K'ui 'hò shai'-'hung ko'. Use hands.³² He very violent one.
27. 'K'ui' s'ong' 'ts'ong ko' tui' ák lok. He wished snatch that pair bracelets.²¹
28. 'Lái' 'k'ui hui' 't'so*† kám lá. Pull him away sit prison.²¹
29. Han'-'loi' tá 'k'ui y' shap' t'ang. Afterwards beat him twenty rattans.
30. 'Tá' 'cho [s. of p. t.] che' 'hò fong' 'k'ni ch'nt, hui' lok. [pái' kám á'. Beat finished only good loose him ont go.³²
31. 'Ying-koi' pán' 'k'ni 'ts'o*† 'lóng ko' 'lai Ought sentenced him sit two [C.] weeks prison³
32. 'King-kái' 'k'ni 'mai' 'chai' kwò', (or 'mai' tsoi' 'chai'). Yök' hai' tsoi' 'chai' tsan' again do then add more severely punish.³²
- ká 'ch'ngg*† yim pán' lok.

LESSON VI.—Relationships.

- | | |
|---|---------------------------|
| 1. Who are you ? | 你係乜人呢. |
| 2. He is my father. | 佢係我老啞咯. |
| 3. Have you a mother ? | 你有老母冇呢. |
| 4. When did you marry ? | 你幾時娶親呢. |
| 5. More than ten years ago. | 十幾年, or 十年有多囉. |
| 6. Have you any children ? | 有仔女冇呀. |
| 7. I have several daughters, but no sons. | 有幾個女冇仔. |
| 8. How old is the eldest ? | 至大 (or 至大個, or 嘅) 有幾大呢. |
| 9. She is between ten and twenty. | 今年有十幾歲. |
| 10. Is she married ? | 嫁嘞 (or 嫁) 唔會呀, 出門未呢. |
| 11. How many brothers have you ? | 你有幾多兄弟呢. |
| 12. One elder brother, one younger. | 一個大佬, 一個細佬. |
| 13. Have you any sisters ? | 有姊妹冇呢. |
| 14. I have one elder sister and one younger. | 一個亞姐, 一個亞妹. |
| 15. Are you married ? | 你娶老婆未會呢. |
| 16. Not yet. | 未會 (or 唔會) 娶咯. |
| 17. I cannot say certainly when I shall marry. | 我唔話得定幾時娶親. |
| 18. My wife is in the house. | 我女人係屋跔. |
| 19. I think you will get married next year. | 你出年娶老婆嘞. |
| 20. Why is your child crying ? | 做乜你個細仔喊呢. |
| 21. He is hungry. Perhaps he is thirsty as well. | 佢肚餓囉; 或者又係頸渴添. |
| 22. Give him something to eat, and to drink. | 俾野佢食, 俾野佢飲囉. |
| 23. Call the nurse to carry him. Take him out for a walk. | 叫奶媽嚟抱佢, 去同佢行街. |
| 24. He is unwilling to come; Never mind whether he is willing or not. | 佢唔肯嚟. 唔打理佢肯唔肯.
[寡] 婆婆. |
| 25. She has no husband; she is a widow. | 佢冇老公 (or 男人) 嘅, 佢係 |
| 26. A grandson and granddaughter live with her. | 一個孫, 一個孫女同佢住. |
| 27. This is my nephew. | 呢個係我姪仔. |
| 28. Is he a native of the place ? | 佢係本地人唔係呢. |
| 29. Why does he come here ? | 佢做乜嚟呢處呢. |
| 30. He has come to buy things for his grandfather. | 佢嚟同亞公買野. |
| 31. When is he going back ? Do you know ? | 佢幾時翻去呢. 你知唔知呀. |
| 32. In two or three days with his cousin. | 三兩日同表兄翻去囉. |

LESSON VI.—Relationships.

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|---|---|
| <p>1. Néi hai² mi² 'yau*² ni?</p> <p>2. K'ui hai² ngo² 'lò-tau² lok.</p> <p>3. Néi 'yau 'lò-²mò² mò² ni?</p> <p>4. Néi 'kéi-shí² 'ts'ui*-²ts'an² ni?</p> <p>5. Shap² 'kéi² nín, or shap² nín 'yau² to lo'.</p> <p>6. 'Yau 'tsai² 'nui² 'mò² á?</p> <p>7. 'Yau 'kéi-ko² 'nui, 'mò² 'tsai. ['tái*² ni?</p> <p>8. Chí²-tái² (or chí² tái² ko', or ké') 'yau² 'kéi</p> <p>9. Kam² nín 'yau shap² 'kéi sui'.</p> <p>10. Ká² 'cho (or 'ká*) m² ts'ang á? Ch'ut, mún</p> <p>11. Néi 'yau 'kéi to hing-tai² ni? [méi² ni?</p> <p>12. Yat, kò tái²-lò, yat, kò sai²-lò.</p> <p>13. 'Yau 'tsz-mú² 'mò² ni?</p> <p>14. Yat, kò Á²-tse, yat, kò Á²-múi*.</p> <p>15. Néi 'ts'ni* 'lò-p'ò méi²-²ts'ang² ni? [lok.</p> <p>16. Méi²-²ts'ang, (or in-²ts'ang, or² meng) 'ts'ui*</p> <p>17. 'Ngo m wá² tak, ting² 'kéi-shí² 'ts'ui*-²ts'an.¹</p> <p>18. 'Ngo 'nui-'yan* 'hai nk, -k'éi. ['lò-p'ò kwá'.</p> <p>19. Néi chí'ut, nín 'ts'ui* (often pronounced 'ts'ò)</p> <p>20. Tsò²-mat, 'néi kò sai²-²man-'tsai hám² ni?</p> <p>21. K'ui 't'ò-ugo² lo'. Wák²-²che yan² hai² 'keng†-hot, t'ím.</p> <p>22. Péi 'ye k'ui shik². Péi 'ye k'ui 'yam lo.</p> <p>23. Kú² 'nái-má² lai² 'p'ò* k'ni, Hui² t'ung 'k'ui háng† kái, [m² hang.</p> <p>24. K'ui m hang lai, M tá-'léi k'ui 'hang</p> <p>25. K'ui 'mò 'lò-kung (or nám 'yan*) ke', 'k'ui hai² kwá²-²mò-p'ò.</p> <p>26. Yat, kò sün, yat, kò sün-'nui t'ung k'ui</p> <p>27. Ni-kò hai² ngo chat² á. [chü² k'.</p> <p>28. K'ui hai² 'p'un-téi²-yan m hai² ni?</p> <p>29. K'ui tsò²-mat, lai 'ui-shü² ni?</p> <p>30. K'ni lai t'ung Á²-kung 'mái 'ye.</p> <p>31. K'ui 'kéi-shí fán hui² ni? Néi chí² m chí² á?</p> <p>32. Sám 'lóng yat, t'ung 'pú-hing fán hui² lo'.</p> | <p>You are what man eh?⁵³</p> <p>He is my father.³⁹</p> <p>You have mother not eh?⁵³</p> <p>You what time marry eh?⁵³</p> <p>Ten odd years, or ten years have more.³¹</p> <p>Have sous daughters not eh?²</p> <p>Have several [C.] daughters, no sons.</p> <p>Greatest (or greatest one) [or C.] have how big eh?⁵³</p> <p>This year have ten odd years.</p> <p>Married not yet eh?¹ Gone-out of doors not-yet</p> <p>You have how many brothers?⁵³ [eh?⁵³</p> <p>One [C.] elder brother, one [C.] younger brother.</p> <p>Have sisters not eh?⁵³</p> <p>One [C.] elder-sister, one [C.] younger-sister.</p> <p>You married wife not yet eh?⁵³</p> <p>Not yet, (or not yet, or not-yet) married.³⁹</p> <p>I not say can certain what time marry.</p> <p>My wife (lit. woman) in house.</p> <p>You coming year marry wife probably?¹⁸</p> <p>Why your [C.] child cries eh?⁵³</p> <p>He hungry.³¹ Perhaps also is thirsty besides.</p> <p>Give things him eat. Give thing him drink.³⁰</p> <p>Call nurse come carry him. Go with him walk streets.</p> <p>He not willing come. Not mind he willing not</p> <p>She no husband (or man); she is widow. [willing.</p> <p>One [C.] grandson, one [C.] granddaughter with</p> <p>This is my nephew.¹ [her live.</p> <p>He is native not is ch?⁵³</p> <p>He why comes this place eh?⁵³</p> <p>He comes for grandfather buy things.</p> <p>He what time back go eh?⁵³ You know not know eh?² [back go.³¹</p> <p>Three two days with consin (of different surname)</p> |
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1. This is a more polite form than the above.

LESSON VIII.—Monetary.

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| 1. One dollar. | 一個銀錢, 一文. |
| 2. A dollar and a half. | 個半銀錢. |
| 3. Half a dollar. Over a dollar. [nounce. | 半個銀錢, (or) 半文, 個幾銀錢. |
| 4. This word 'ngan' is very difficult to pro- | 呢個銀字好難講呀. |
| 5. Do you say so? Do you pronounce it so? | 你係咁話咩, 你係咁講咩. |
| 6. That is easier to pronounce. | 嗰個易啲講囉. |
| 7. A dollar is divided into ten 'ho,' (ten-cent | 一個銀錢分十毫. |
| 8. One 'ho' is divided into ten cents. [picces). | 一毫子分十仙. [毫六 |
| 9. Ten dollars and sixty-six cents. | 十個銀錢零六毫六, or 十個六 |
| 10. Can you change accounts in taels into dollars? | 兩數你噲伸元數, 唔噲呀. |
| 11. One tael is equal to a dollar and forty cents. | 一兩銀值得個四銀錢. |
| 12. Nine mace. Nine cash. [dollars to me. | 九錢銀, 九個錢. |
| 13. You agreed to hand over eighteen hundred | 你應承交千八銀, 過我 ¹ . |
| 14. One tael, seven mace, six candareens, six léi. | 一兩七錢六分六. |
| 15. What is a dollar worth in cash? | 一個銀錢找得幾多錢. |
| 16. It is worth one thousand and forty cash. | 找得一千零四十錢. |
| 17. How much wages do you want a month? | 你一個月要幾多人工呢. |
| 18. I want eight dollars a month. This is too much. | 你要八個銀錢個月, 多過頭呀. |
| 19. Your expenses are few; you do not need so | 你使費少, 唔使要咁多. |
| 20. If I find my own food, it is not much. [much. | 係食自己, 唔係多呀. |
| 21. The master does not provide you with food, | 唔係食事頭, 係食自己嘅 |
| of course you find yourself. | 定喇. |
| 22. I can't reduce my terms. | 唔減得咯. |
| 23. Do you know how to do the work? I have | 你曉做唔曉呀, 我做過咯. |
| 24. You must not spend this money. [done it. | 你唔好使呢啲錢. |
| 25. You ought to send it home. | 你應該寄翻去歸. |
| 26. Does he gamble? I think he does. | 佢賭錢咩, 我估係呀. |
| 27. Does he play at cards, or dominoes? [dice. | 佢打乜野牌; 紙牌, 骨牌呢. |
| 28. Both; he also plays at fán t'ai, pò tsz and with | 兩樣都有, 又揸攤, 打寶字, |
| 29. If he gambles, I shall not employ him. | 佢係賭錢, 我唔請佢. [擲色. |
| 30. You tell him what I say. I have. | 你話佢聽, 話咯. |
| 31. He says he won't dare do so. | 佢話唔敢做咯. |
| 32. I take it he is acquainted with his work. | 我睇得佢係熟手咯, 大概係呀. |
| Probably he is. | |

1. The 銀 in such a phrase is ambiguous: it may mean dollars, or taels.

LESSON VIII.—Monetary.

1. Yat, ko' ngan 'ts'in,* or yat, man*.
One [C.] silver cash, or one dollar.
2. Ko' pún' ngan-'ts'iu.* [ngan-'ts'in.*
One (and a) half dollar.
3. Pún' ko' ngan-'ts'in*, or pún' man. Ko' 'kéi
Half a dollar, or half dollar. One (and) odd dollar.
4. Ni-ko' ngau tsz' 'hò nán 'kong á'.
This ngan character very difficult to-speak.
5. 'Néi hai' 'kòm wá' me? 'Néi hai' 'kòm 'koug
You do so say do-you?³⁹ You do so pronounce eh.³⁹
6. 'Ko-ko' yí'-tí 'kong lo'. [me?
That easier to pronounce.³¹
7. Yat, ko' ngan-'ts'in* fan shap₂ 'hò.
One [C.] dollar divided ten dimes.
8. Yat, 'hò-'tsz fan shap₂ 'sin*.
One dime divided ten cents.
9. Shap₂-ko' ngan-'ts'in* leng† luk₂ 'hò luk₂, or
shap₂ ko' lnk₂ 'hò luk₂. [á' ?
Ten dollars and six dimes six (cents) or ten [C.]
six dimes six, [counts not can eh?²
10. 'Lóng shò' 'néi 'wúí shan yün sho' m 'wúí
Tael accounts you can carry-out-into dollar ac-
11. Yat, 'lóng 'ngau' chik₂-tak, ko' sz' ngan
One tael silver worth one four dollar.
12. 'Kau ts'in-'ngan.* 'Kau ko' 'ts'in*.['ts'in*.
Nine mace silver. Nine [C.] cash.
13. 'Néi ying-shing káu ts'iu pát. 'ngan* 'kwo*
You agreed hand-over thousand eight money to me.
14. Yat, 'lóng ts'at, ts'in luk₂ fan luk₂. [ngo.
One tael seven mace six candareens six (léi).
15. Yat, ko' ngan-'ts'in 'cháu tak, 'kéi to 'ts'in*?
One [C] dollar change can how many cash?
16. 'Cháu tak, yat, ts'in leng† sz' shap₂ 'ts'in*.
Change can one thousand and forty cash.
17. 'Néi yat, ko' yüt yü' 'kéi to yan-'kung ni?
You one [C.] month want how much wages eh?⁵³
18. Yü' pát. ko' ngan-'ts'in* ko' yüt. To
'kwo*-'t'au á.
Want eight [C.] dollars a month. Much too.¹
19. 'Néi shai fai' shü' m 'shai yü' kòm' to.
Your expenses little not need want so much.
20. Hai' shik₂ tsz'-'kéi m hai' to á.
Do eat self not is much.¹
21. M hai' shik₂ sz'-'t'au,* hai' shik₂ tsz'-'kéi
Not do eat master's, do eat self — certainly.²¹
22. M 'kám tak, lok. [ke' 'ting* 'lá.
Not reduce can.³²
23. 'Néi 'hú tsò' m 'hú á'? 'Ngo tsò' kwo' lok.
You know do not know eh?² I done already.³²
24. 'Néi m 'hò shai ni-tí 'ts'in*
You not good use this money.
25. 'Néi ying-'koi kéi' fan lui' kwai.
You ought send back go home.
26. 'K'ui 'tò-'ts'in* me? 'Ngo 'kú hai' á.
He gamble eh?³⁹ I think does.¹
27. 'K'ui 'tá mat, 'ye 'p'ái*, 'chí 'p'ái péi' kwat,
'p'ái ni?
He play-at what, dominoes-or-cards, paper cards,
or bone tablets eh?⁵³
28. 'Lóng yóng' tò 'yau; yau' chá t'án, 'ta 'pò
'tsz', chák₂ shik.
Two kinds also have; further play-at fán-tan, play-
at pò-tsz, throw dice.
29. 'K'ui hai' 'tò-'ts'in* 'ngo m 'ts'eng† 'k'ui.
He does gamble, I not engage him.
30. 'Néi wá' 'k'ui t'eng.*† 'Wá' lok.
You tell him to-hear. Told.³²
31. 'K'ui wá' m 'kòin tsò' lok. [k'oi'
He says not dare do.³²
32. 'Ngo 't'ai-tak, 'k'ui hai' shuk₂ 'shau lo'.
I see-can he is acquainted 'hand.³¹ Probably is.²

LESSON IX.—Commercial.

- | | |
|--|---|
| <p>1. How much is this?</p> <p>2. What is the price of that?</p> <p>3. It is too dear.</p> <p>4. I shall not buy it. I don't want it.</p> <p>5. Have you any cheaper ones?</p> <p>6. This is cheaper.</p> <p>7. How do you sell this rice?</p> <p>8. Oh! don't stand out so. Reduce your price.</p> <p>9. Increase your offer. You are dear.</p> <p>10. No. They are first quality of goods.</p> <p>11. Is it good? Mine are the best.</p> <p>12. I have seen better ones before.</p> <p>13. Have you any better ones?</p> <p>14. Bring them for me to see.</p> <p>15. If suitable I shall certainly buy.</p> <p>16. It does not matter if they are dearer.</p> <p>17. There are none as good as these throughout Hongkong.</p> <p>18. It is imitation. No; it is genuine.</p> <p>19. You don't know good from bad.</p> <p>20. I do. I have been in that business.</p> <p>21. I am afraid it is old, is it not? No it is new.</p> <p>22. This is no use. It is useless.</p> <p>23. He wants too high a price.</p> <p>24. You offer too little. Don't be so stingy.</p> <p>25. It will not pay cost price.</p> <p>26. How long will it last?</p> <p>27. I guarantee it will last four years.</p> <p>28. That is a promissory note is it?</p> <p>29. How much is the capital and interest?</p> <p>30. The interest is only three dollars per mensem.</p> <p>31. That's very heavy interest. No, it is rather little interest.</p> <p>32. The capital is one hundred dollars payable on demand.</p> | <p>呢啲幾多銀(或錢)呢。
 個啲幾多價錢呢。
 貴過頭 or 貴得嘢咯。
 我唔買呀。唔要咯。
 有平啲嘅有呀。
 呢個平啲啊。
 呢的米點賣呢。
 唉咁麻麻地減價喇。
 你添啲喇。你貴咗。
 唔係貴咗,係第一好貨咯。
 好唔好咗。我嘅至好咯。
 我舊時見過好啲嘅。
 重有好啲嘅有呢!
 揸嚟俾我睇。
 合使我是必買咗。
 貴的都唔計帶咗。
 通香港都有呢啲咁好嘅。</p> <p>係假嘅。唔係係真嘅。
 你都唔識好醜嘅咯。
 識咗,我都做過個啲生意咯。
 係舊嘅罇咁。唔係係新嘅。
 呢個冇用咯,唔中用咯。
 佢要得價錢多咯。
 你俾得少咗,唔好咁慳咗。
 唔够本(或本錢)咗。
 使得幾耐呢。
 我包用四年咯。
 個張係揭單咩。
 本銀利息(或 simply 本利, or 本息)
 幾多呀。
 每月三個銀錢利息啫。
 好重利呀。唔係咗,幾平利呀。</p> <p>本銀一百元隨時取回。</p> |
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LESSON IX.—Commercial.

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|--|---|
| <p>1. ㄉㄧˊ-ㄊㄧˊ ˊk'ei t'o 'ngan* (or 'ts'in*)¹ ㄋㄧˊ?</p> <p>2. ㄎㄨㄛˊ-ㄊㄧˊ ˊk'ei t'o ká'-ts'in ㄋㄧˊ?</p> <p>3. Kwai' 'kwo* t'au, or kwai' tak, -tsai' lo'.</p> <p>4. 'Ngo m 'mái á'. M yiu' lok.</p> <p>5. 'Yau p'engt-ti ke' 'mò á'?</p> <p>6. ㄉㄧˊ-ㄎㄨㄛˊ p'engt-ti o'?</p> <p>7. ㄉㄧˊ-ㄊㄧˊ ˊmai 'tím mái' ㄋㄧˊ?</p> <p>8. ㄆㄞˊ yá, M má-'má*'-'t'ei*, 'kam ká' lá.</p> <p>9. 'Néi t'im ti lá. 'Néi kwai' á.</p> <p>10. M hai' kwai' á, hai' tai' yat, 'hò fo' lok.</p> <p>11. 'Hò m 'hò á? 'Ngo-ke' chí' 'hò lok.</p> <p>12. 'Ngo kau' shí kín' kwo' 'hò ti ke'.</p> <p>13. Chung' 'yau 'hò-ti ke' 'mò ㄋㄧˊ?</p> <p>14. ㄋㄧˊng lai' p'ei 'ngo t'ai.</p> <p>15. Hòp' shai 'ngo shí' pít, 'mái á.</p> <p>16. Kwai'-ti t'o t' m kai' tái' á. [ke']</p> <p>17. T'ung* Höng-kong t'o 'mò ㄋㄧˊ-ti kòm' 'hò</p> <p>18. Hai' 'ká ke'. M hai'; hai' chán ke'.</p> <p>19. 'Néi t'o m shik, 'hò 'ch'au ke' lok.</p> <p>20. Shik, á. 'Ngo t'o tsò' kwo' ko ti shángt' yí' lok.</p> <p>21. Hai' kau' ke' lá' kwá'. M hai', hai' san ke'.</p> <p>22. ㄋㄧˊ-ㄎㄨㄛˊ 'mò yung' lok. M chung yung'</p> <p>23. 'K'ui yiu'-tak, ká'-ts'in t'o lok. [lok.]</p> <p>24. 'Néi p'ei-tak, shí' á. M 'hò kòm' lián á.</p> <p>25. M kau' 'pún (or 'pún ts'in) á.</p> <p>26. 'Shai tak, 'kéi noi' ㄋㄧˊ?</p> <p>27. 'Ngo páu yung' sz' ㄋㄧˊn lok.</p> <p>28. 'Ko chōng hai' k'ít. tán me?</p> <p>29. 'Pún 'ngan* léi'-sik, (or simply 'pún léi', or 'pún sik,) 'kéi t'o á'?</p> <p>30. 'Múi yüt' sám-ko' ngan-'ts'in* léi' sik, che'.</p> <p>31. 'Ho 'ch'ung* léi' á'. M hai' á; 'kéi p'engt' léi' á'. [wú.]</p> <p>32. 'Pún 'ngan* yat, pák' yün, ts'ni shí' ts'ui</p> | <p>This how much money (or cash) eh?⁵³</p> <p>That how much price eh?⁵³</p> <p>Dear over much, or dear much too.</p> <p>I not buy.² Not want.³²</p> <p>Have cheaper ones not eh?²</p> <p>This cheaper.⁵⁶</p> <p>This rice how sell eh?⁵³</p> <p>Oh! Let-it-pass. Reduce price.²¹</p> <p>You increase little.²¹ You dear.¹</p> <p>Not is dear,¹ are No. 1 good articles.³²</p> <p>Good not good eh?¹ Mine best.³²</p> <p>I old time (formerly) seen have better ones.</p> <p>Besides have better ones not eh?⁵³</p> <p>Bring come give me see.</p> <p>Suitable for-use I certainly buy.¹</p> <p>Dearer even not reckon (it) great (cost).¹</p> <p>Throughout Hongkong even not these so good.¹⁵</p> <p>Is false,¹⁵ Not is; is true.¹⁵</p> <p>You even not kuow good bad ones.³¹</p> <p>Know — I also done over that business.—</p> <p>Is old one²¹ probably-'tis-Isn't-it?¹⁸ Not is, is</p> <p>This no use.³² Useless.³² [new.¹⁵</p> <p>He wants price much.³²</p> <p>You offer little.¹ Not good so stingy.¹</p> <p>Not enough (to equal) cost-price¹, (or original cost</p> <p>Use can how long eh?⁵³ [money).</p> <p>I guarantee use four years.³²</p> <p>That [C.] is promissary note is-it?³⁹</p> <p>Capital money interest, (or principal interest) how</p> <p>much eh?¹</p> <p>Each month three dollars interest only.³</p> <p>Very heavy interest.² Not is;¹ rather cheap in-</p> <p>terest.² [back.</p> <p>Capital money one hundred dollars, any time take</p> |
|--|---|

1 Use the former if it the price is likely to be given in silver, and the latter if in cash.

LESSON X.—Commercial.

1. What business is he in?
2. I am a general merchant.
3. Where is your hong?
4. What is it called (*its style*)?
5. How long have you been in business?
6. Call the compradore.
7. Have you made up your accounts?
8. I have not made them up completely yet.
9. Compare accounts with me.
10. Wait a bit, this item is wrong.
11. It must be gone over again. That will do.
12. Has that money been shroffed?
13. Call the shroff to shroff it.
14. If there are any bad ones, go and change them.
15. Weigh these dollars.
16. Ten of them are not full weight; they are
17. Who is the accountant here? [light.
18. My friend. This is the manager.
19. Has he a share in the business?
20. What goods are these?
21. All miscellaneous goods.
22. Have they passed the Customs?
23. They have passed. Where is the Bill of
24. He wants to open a shop. [Lading?
25. I am afraid he will lose his money (*lit. capital*).
26. Where is his shop? [dull.
27. There is not much business here. It is very
28. What were the good-will, stock-in-trade and fittings sold for? [him, was it?
29. Then it was you that sold that business to
30. Call men to carry the goods, into the go-down.
I will not come to-morrow, as it is Sunday.
31. When does the steamer leave? There are a great many passengers.
32. I want to send some letters (*or a letter*) home to the country.

佢做乜野生意呢。
 我做南北行嘅。
 你問行係邊處呀。
 乜野字號呢。
 你做生意有幾耐呀。
 你叫買辦嚟啱。
 你計數唔會呀。
 唔會計清楚咯。
 同我對數喇。
 等吓咋呢條錯咯。
 要計過咯做得囉。
 睇過個啲銀唔會呀。
 叫睇銀嘅嚟睇喇。
 有唔好嘅要換。
 兌呢啲銀喇。
 十個唔夠重呀。
 呢處邊個做掌櫃呢。
 我朋友呢個係做司事人咯。
 生意佢有份有呀。
 呢啲係乜野貨呢。
 喊啖哈都係雜貨咯。
 過稅唔會呢。
 過咀咯攞載紙呢。
 佢想開間舖。
 我慌佢貼本呀。
 佢個間舖係邊處呢。
 呢處有乜生意呀。
 招牌舖底傢生頂得幾多銀呢。
 啲個生意係你頂過佢啫。
 叫人抬貨落貨倉喇。
 禮拜我唔嚟咯。
 火船幾時開身呢。
 搭客咯。
 我要寄信翻歸鄉下。

LESSON X.—Commercial.

1. 'K'ui tsò² 'mi-'ye shángt'-yí 'ni?
He does what thing business eh?⁵³
2. 'Ngo tsò² 'nán-pak, 'hong*-ke'.
I do south-north hong's.
3. 'Néi kán 'hong* 'hai pín-shü' á'?
Your [C.] hong at what place eh?²
4. 'Mi-'(ye) tsz²-hò² 'ni?
What (thing) style eh?⁵³
5. 'Néi tsò² shángt'-yí 'yau 'kéi 'noi* á'?
You do business have how long eh?²
6. Kíu' 'mái-'pán* 'lai 'chá.
Call comprador come first.⁵
7. 'Néi 'kai* shò² 'm-'ts'ang á'?
You reckon accounts not yet eh?²
8. 'M-'ts'ang kai' 'ts'ing-'ch'o lok.
Not yet reckoned clearly.³²
9. 'T'ung 'ngo tui' shò² 'lá.
With me compare accounts.²¹
10. 'Tang 'há chá', 'ni 't'úi ts'o' lok.
Wait bit first,⁶ this item wroug.³²
11. 'Yíu' kai' kwo' lok. 'Tso² tak, lo'.
Must reckon again.³² Do can.³¹
12. 'T'ai kwo' ko'-'ti 'ugau* 'm-'ts'ang á'?
Looked over that money not yet eh?²
13. Kíu' 't'ai-'ugau*-ke' 'lai 't'ai 'lá.
Call shroffing one come look.²
14. 'Yau 'm 'hò ke' 'yíu' wún' p'o'.
Have not good ones must change.⁶⁰
15. 'Tui' 'ni-'ti 'ngau-'lá.
Weigh these dollars.²¹
16. 'Shap₂-ko' 'm kan' 'ch'ung*† á'. 'Heng† á'.
Ten not enough heavy.² Light.¹
17. 'Ni-shü' 'pín-ko' tsò² 'chóng-'kwai* 'ni?
This place who [C.] is accountant eh?⁵³
18. 'Ngo p'ang-'yau. 'Ni-ko' hai' tsò² 'sz-sz'-
yan lok.
My friend. This [C.] is being manager.³²
19. 'Shángt'-yí 'k'ui 'yau 'fan* 'mò á'?
Business he has share not eh?²
20. 'Ni-'ti hai' 'mi-'ye fo' 'ni?
These are what goods eh?⁵³
21. 'Hám²-pá²-láng² 'tò hai' tsáp₂-fo' lok.
All even are miscellaneous goods.³²
22. 'Kwo* shui' 'm-'ts'ang 'ni?
Passed customs not yet eh?⁵³
23. 'Kwo' 'cho lok. 'Lám tsoi' 'chí 'ni?
Passed [s. of p. t.].³² Bill-of-Lading eh?⁵³
24. 'K'ni 'sōng 'hoi 'káu p'ò'.
He wishes open [C.] shop.
25. 'Ngo fong' 'k'ui shít₂ 'pún á'.
I fear he lose capital.² [eh?⁵³
26. 'K'ui 'ko 'kán p'ò' 'hai pín-shü' 'ni?
His that [C.] shop (that shop of his) at what place
27. 'Ni shü' 'mò mat, shángt'-yí' á'; 'hò tám' á'.
This place not much business;² very dull.¹
28. 'Chú' p'ái, p'ò' 'tai, ká'-shángt' 'ting tak,
'kéi 'to 'ngan* 'ni? ['k'ni 'me?
Sign board, shop residue, furniture, sold able how
much money eh?⁵³ [it?³⁹
29. 'Kòm, 'ko-'ti shángt'-yí' hai' 'néi 'ting kwo'
Then that business 'twas you sold (it) to him was-
30. Kíu' 'yan 'oi fo' lok₂ fo'-'ts'ong 'lá. 'T'ing
yat₂ 'lai-pái' 'ngo 'm 'lai lok.
Call men carry goods down go-down.²¹ To-morrow
Sunday I not come.³²
31. 'Fo-shün' 'kéi-shi 'hoi-'shan 'ni? 'Yan tái'
'to 'táp₂-hák₂ lok.
Steamer what time start eh?⁵³ Have great many
passengers.³²
32. 'Ngo yíu' 'kéi sun' 'fán 'kwai 'hōng-'há*.
I want send letter back home country.

LESSON XI.—Medical.

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| 1. This gentleman is a doctor. | 呢位係醫生咯。 |
| 2. Is he a surgeon, or physician? | 佢係外科醫生嘍。內科呢。 |
| 3. Call a Chinese doctor to feel my pulse. | 請唐人醫生嚟睇脈呀。 |
| 4. I am not very well to-day. | 我今日唔多自然咯。 |
| 5. What is the matter with you? | 你有乜野病呢。 |
| 6. My head aches. | 頭有癩呀。 |
| 7. Have you been sick? | 有嘔有呢。 |
| 8. I have not, but I feel inclined to be so. | 有嘔有想嘔嘍。 |
| 9. Is there anything else the matter? | 重有乜野病有呢。 |
| 10. I have also the stomach-ache. | 我肚都有痛嘍。 |
| 11. That is not serious. | 個啲有乜相干嚟。 |
| 12. Take a little medicine. | 食啲藥喇。 |
| 13. What medicine ought I to take? | 我應食乜野藥呢。 |
| 14. Wait till I come back. I am going to the hospital now. | 等我翻嚟咋。我而家去醫
生館。 |
| 15. I will send a man with medicine for you. | 我打發人揸藥嚟俾你。 |
| 16. You have fever. I will give you a draught. | 你發熱囉。我俾藥水你食。 |
| 17. I have ague. Take this powder. | 我發冷囉。食呢啲藥散。 |
| 18. Do you feel your throat dry? | 你見喉嚨乾咩。 |
| 19. I do, and it is very painful. | 你見乾囉。又見好痛添咯。 |
| 20. Don't drink so much water. | 味飲咁多水嘍。 |
| 21. Take a little chicken broth. Take a little congee. | 食的鷄湯。食的粥嘍。 |
| 22. Are you able to sleep at night? | 晚頭瞓得唔瞓得呢。 |
| 23. Has he got cold? Does he cough? | 佢冷親咩。佢咳嗎。 |
| 24. At times he does, at times he doesn't. | 有時有,有時冇。 |
| 25. Put on a plaster. Does he drink? | 貼膏藥。佢飲酒唔飲呀。 |
| 26. I am afraid he smokes opium. | 我慌佢食鴉片烟嘍。 |
| 27. Perhaps he does. I am afraid he does. | 怕係呀。或者係都唔定呀。 |
| 28. How long has he been ill? | 佢病有幾耐呢。 |
| 29. He has been feeling weak for a long time? | 佢好耐見軟弱囉。 |
| 30. Tell him to take some cooling medicine. | 叫佢食啲涼藥喇。 |
| 31. Did he feel better after taking the pills? | 佢食咗藥丸見好的嗎。 |
| 32. No, he was much worse. | 唔係。越發做咯。 |

1 飲 Yam could be used; but the above form is better.

LESSON XI.—Medical.

- | | |
|--|--|
| <p>1. Ni 'wai* hai² yi-shángt lok_o.</p> <p>2. 'K'ui hai² ngoi²-fo yi-shángt, péi² noi²-fo ni?</p> <p>3. 'Ts'engt T'ong-yan yi-shángt lai 'tai mak² á.</p> <p>4. 'Ngo kam-yat₂ m to tsz²-yin lok_o.</p> <p>5. 'Néi 'yau mat₂-ye peng² ni?</p> <p>6. T'au ts'ek_o á.</p> <p>7. 'Yau 'au 'mò ni?</p> <p>8. 'Mò 'au, 'söng 'au che.</p> <p>9. Chung² 'yau mi-ye peng² 'mò ni?</p> <p>10. 'Ngo 'tò tò t'ung² á.</p> <p>11. Ko²-ti 'mò mat₂ söng-kon ká².</p> <p>12. Shik₂ ti yök₂ lá.</p> <p>13. 'Ngo ying shik₂ mi-ye yök₂ ni?</p> <p>14. 'Tang 'ngo fan lai chá'. 'Ngo yi-ká hui² yi-sháng-kün.</p> <p>15. 'Ngo 'tá-fát_o yan ning yök₂ lai péi 'néi?</p> <p>16. 'Néi fát-yit₂ lo'. 'Ngo péi yök₂ 'shui 'néi shik₂.</p> <p>17. 'Ngo fát-láng lo'. Shik₂ ni ti yök₂ 'sán.</p> <p>18. 'Néi kin² hau-lung kon me?</p> <p>19. Kín² kon lo'. Yau² kiu² 'hò t'ung² t'fm lok_o.</p> <p>20. 'Mai 'yam kòm² to 'shui á.</p> <p>21. Shik₂ ti kai t'ong, shik₂ ti chuk₂ á.</p> <p>22. 'Mán-t'au fan-tak₂ m fan-tak₂ ni?</p> <p>23. 'K'ui 'láng-ts'au me? 'K'ui k'at, má?</p> <p>24. 'Yau shí 'yau; 'yau shí 'mò.</p> <p>25. T'ip_o kò yök₂. 'K'ui 'yam tsau m 'yam á?</p> <p>26. 'Ngo fong 'k'ui shik₂ á-p'in² yin ke'.</p> <p>27. P'á hai² á. Wák₂ che hai² tò m ting² á².</p> <p>28. 'K'ui peng² 'yau 'kéi-'noi* ni?</p> <p>29. 'K'ui 'hò noi² kín² 'yün-yök₂ lo'.</p> <p>30. K'ui² 'k'ui shik₂ ti löng yök₂ lá.</p> <p>31. 'K'ui shik₂ -cho yök₂ -'yün* (or yün) kín²</p> <p>32. M hai², yüt₂ -fát, pai² lok_o. ['hò-ti má?</p> | <p>This gentleman is doctor.³²</p> <p>He is external practice doctor, or internal practice eh?⁵³</p> <p>Invite Chinese doctor come feel pulse.²</p> <p>I to-day not very well.³²</p> <p>You have what thing sickness eh?⁵³</p> <p>Headache.²</p> <p>Have sick not eh?⁵³</p> <p>Not sick. Wish to be sick only.⁷</p> <p>Besides have what sickness not eh?⁵³</p> <p>My stomach also pains.¹</p> <p>That not much matter.¹⁴</p> <p>Eat some medicine.²¹</p> <p>I ought to-eat what medicine eh?⁵³</p> <p>Wait I back come until.⁶ I at-present go hospital.</p> <p>I send man bring medicine come give you.</p> <p>You have-fever.³¹ I give medicine water (i.e. liquid medicine) you eat.</p> <p>I have-ague.³¹ Eat this medicine powder.</p> <p>You feel throat dry eh?³⁹</p> <p>Feel dry.³¹ Also feel very painful besides.³²</p> <p>Don't drink so much water.¹</p> <p>Eat some chicken soup. Eat some congee.¹</p> <p>Night sleep can, not sleep can eh?⁵³</p> <p>He cold caught eh?³⁹ He cough eh?³⁵</p> <p>Have times have; have times not.</p> <p>Stick-on plaster. He drink wine not drink eh?²</p> <p>I fear he smokes opium.¹⁵</p> <p>Fear does.² Perhaps does also not certain.³</p> <p>He ill have how long eh?⁵³</p> <p>He very long feel weak.³¹</p> <p>Tell him eat some cooling medicine.²¹</p> <p>He eat [s. of p. t.] pills feel better eh?³³</p> <p>Not is, the-rather the-worse.³²</p> |
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LESSON XII.—Ecclesiastical.

1. Is this a convent or not?
2. Are there any priests?
3. There are no priests; there are nuns.
4. How many are there? Are there many or few?
5. Over twenty. Twenty and more.
6. What do they, the priests, do?
7. Read the Sutras the whole day long, so they say.
8. Do you believe it? No one does.
9. That is a temple. I do not know whether it is a Buddhist, or Taouist one. Which is it?
10. It is a Buddhist temple.
11. What is the difference?
12. There is a great difference.
13. What idols are those?
14. The three Precious Buddhas.
15. He is a Protestant missionary.
16. Have you become a convert? I have not.
17. Why have you not?
18. Is there a chapel here?
19. There are two; and there is someone preaching every day.
20. Are they Protestant or Catholic?
21. One is Protestant.
22. The other is Catholic.
23. Who are the Catholic Missionaries?
24. They are all Frenchmen.
25. Have they families?
26. They are not allowed to marry.
27. They wear Chinese clothes.
28. What is the intention in this?
29. They want to be like Chinese.
30. Is there any other reason?
31. You must ask them to know.
32. I am a Chinese, and do not know.

呢間係庵唔係呢。
有和尚有呀。
有和尚，有尼姑啫。
有幾多個呢，多嘍少呢。

二十零個，二十個有多咯。
佢哋呢，和尚呢，做乜野呢。
成日念經啲。

你信唔信呀，有人信嘅。
個間係廟，唔知係佛教嘅，
嘍道教嘅呢。

係佛教嘅。
有乜分別呢。
有大分別咯，or 大有分別咯。
個的係乜野菩薩呢。

係三寶佛咯。
佢係講耶穌嘅。
你入教唔會呀，未曾呀。
做乜你唔會入教嘅咩。
呢處有禮拜堂有呢。
有兩間咯，日日有人講書。

係天主教嘅，嘍耶穌教嘅呢。

一間係耶穌教嘅。
一間係天主教嘅。
神父係乜人呀。
個個都有係法蘭西人呀。
佢哋有家眷有呢。
唔准佢取老婆嘅。
佢扮唐裝嘅咯。
有乜意思呢。
佢想學翻唐人一樣。
重要有乜緣故有呢。
要問佢就知囉。
我係唐人，唔知到呀。

LESSON XII.—Ecclesiastical.

1. ㄘㄨㄣˊ ㄎㄢˊ ㄏㄞˊ ㄜㄛˊ ㄇ ㄏㄞˊ ㄨㄣˊ?
This [C.] is convent not is eh?⁵³
2. ㄢㄠˊ ㄨㄛˊ-ㄕㄨㄛˊ* ㄜˊ ㄇㄛˊ ㄚˊ?
Have (Buddhist) priests not eh?²
3. ㄜˊ ㄇㄛˊ-ㄕㄨㄛˊ* ; ㄢㄠˊ ㄨㄣˊ-ㄕㄨㄨˊ ㄔㄞˊ.
No (Buddhist) priests, have nuus.⁷
4. ㄢㄠˊ ㄎㄞˊ ㄕㄛˊ ㄎㄛˊ ㄨㄣˊ? ㄕㄛˊ ㄆㄞˊ ㄕㄨˊ ㄨㄣˊ?
Have how many oues eh.⁵³ Many or few eh?⁵³
5. ㄢㄠˊ-ㄕㄨㄞˊ ㄨㄣˊ ㄕㄛˊ, or ㄢㄠˊ ㄕㄨㄞˊ ㄕㄛˊ ㄢㄠˊ ㄢㄠˊ
Twenty odd ones, or twenty ones have more.³²
6. ㄎㄨㄣˊ-ㄕㄨㄣˊ ㄨㄣˊ, ㄨㄛˊ-ㄕㄨㄛˊ* ㄨㄣˊ, ㄕㄛˊ ㄕㄨㄣˊ-ㄢㄠˊ
They,⁵³ priests,⁵³ do what thing eh?⁵³
7. ㄕㄨㄞˊ ㄢㄠˊ ㄨㄣˊ ㄨㄣˊ-ㄕㄨㄣˊ ㄨㄛˊ. [ㄨㄣˊ?
Whole day recite sutras, (so they) say.⁶⁵
8. ㄨㄣˊ ㄕㄨㄣˊ ㄨㄣˊ ㄕㄨㄣˊ ㄚˊ? ㄜˊ ㄇㄛˊ ㄕㄨㄣˊ ㄕㄞˊ.
You believe not believe eh?¹ No man believes.¹⁵
9. ㄕㄛˊ ㄕㄢˊ ㄏㄞˊ ㄇㄨˊ. ㄇ ㄕㄨㄣˊ ㄏㄞˊ ㄕㄨㄣˊ-ㄕㄨˊ
That [C.] is temple. Not know is Buddhist sect's,
keˊ, ㄆㄞˊ ㄕㄨㄣˊ-ㄕㄞˊ ㄕㄞˊ ㄨㄣˊ?
or Taouist sect's, which-is it?⁵³
10. ㄏㄞˊ ㄕㄨㄣˊ-ㄕㄨˊ ㄕㄞˊ.
Is Buddhist sect's.
11. ㄢㄠˊ ㄇㄞˊ, ㄕㄨㄣˊ-ㄆㄞˊ ㄨㄣˊ?
Have what difference eh?⁵³
12. ㄢㄠˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄆㄞˊ ㄕㄞˊ, or ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄆㄞˊ
Have great difference,³² or great have difference.³²
13. ㄕㄛˊ-ㄕㄨㄣˊ ㄏㄞˊ ㄕㄨㄣˊ, ㄢㄠˊ ㄆㄞˊ-ㄕㄨㄣˊ ㄕㄞˊ? [ㄕㄞˊ.
Those are what idols eh?⁵³
14. ㄏㄞˊ ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄞˊ.
Are Three Precious Buddhas.³²
15. ㄎㄨㄣˊ ㄏㄞˊ ㄕㄨㄣˊ ㄕㄞˊ.
He is speak Jesus one?¹⁵
16. ㄨㄣˊ ㄢㄠˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄚˊ? ㄇㄞˊ ㄕㄨㄣˊ ㄕㄨㄣˊ ㄚˊ?
You entered the-faith not yet eh?² Not yet.²
17. ㄕㄨㄣˊ ㄕㄨㄣˊ, ㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄞˊ ㄕㄞˊ?
What thing you not yet entered the-faith eh?³⁹
18. ㄨㄣˊ-ㄕㄨㄣˊ ㄢㄠˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄕㄞˊ ㄕㄞˊ ㄕㄞˊ?
This place have Sabbath Hall not eh?⁵³
19. ㄢㄠˊ ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄞˊ. ㄢㄠˊ ㄢㄠˊ ㄢㄠˊ ㄢㄠˊ ㄢㄠˊ
Have two [C.]³² Day by day have man preach.
ㄕㄨㄣˊ ㄕㄨㄣˊ.
kong ㄕㄨㄣˊ.
20. ㄏㄞˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄕㄞˊ, ㄆㄞˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ
Are Heaven's Lord's faith's one, or Jesus' faith's
21. ㄢㄠˊ, ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄕㄞˊ. [ㄕㄞˊ ㄕㄞˊ?
One [C.] is Jesus' faith's one.¹⁵ [one eh?⁵³
22. ㄢㄠˊ, ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄕㄞˊ.
One [C.] is Heaven's Lord's faith's one.¹⁵
23. ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄚˊ?
Priests (Romish) are what men eh?²
24. ㄕㄛˊ-ㄕㄞˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄕㄞˊ ㄕㄞˊ.
Everyou eveu is French-man.²
25. ㄎㄨㄣˊ-ㄕㄨㄣˊ ㄢㄠˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄕㄞˊ ㄕㄞˊ?
They have families not eh?⁵³
26. ㄇ ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄕㄞˊ.
Not allowed to-them marry wives.¹⁵
27. ㄎㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄕㄞˊ ㄕㄞˊ.
They dress Chinese style.^{15 32}
28. ㄢㄠˊ ㄕㄨㄣˊ, ㄢㄠˊ-ㄕㄨㄣˊ ㄕㄞˊ?
Have what meaning eh?⁵³
29. ㄎㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄕㄞˊ ㄕㄞˊ, i.e.
yongˊ.
men of the T'ong Dynasty.)
30. ㄕㄨㄣˊ ㄢㄠˊ ㄕㄨㄣˊ, ㄢㄠˊ-ㄕㄨㄣˊ ㄕㄞˊ ㄕㄞˊ?
Besides have what reason have not eh?⁵³
31. ㄢㄠˊ ㄕㄨㄣˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ ㄕㄞˊ ㄕㄞˊ.
Must ask them then know.³¹
32. ㄢㄠˊ ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄕㄨㄣˊ, ㄕㄨㄣˊ ㄕㄨㄣˊ-ㄕㄞˊ ㄕㄞˊ.
I am Chinese, not know.¹

LESSON XIII.—Nautical.

- | | |
|--|--|
| <p>1. This is a steamer.</p> <p>2. That is a sailing vessel. [steam-launch.</p> <p>3. There is no wind to-day. We must go in a</p> <p>4. How many passengers are there on board?</p> <p>5. Are there fully a thousand, or thereabout?</p> <p>6. There are mostly Chinese, who are going to Singapore.</p> <p>7. Where is the Chief Officer?</p> <p>8. This is the Captain; that is the Second Mate.</p> <p>9. When shall we reach port?</p> <p>10. This vessel can go very fast.</p> <p>11. How many <i>k</i> will it go in an hour?</p> <p>12. It will probably go over fifty <i>k</i>.</p> <p>13. Is it the Chief, or Second Engineer who has</p> <p>14. Do you ever sail? [gone on shore?</p> <p>15. How much coal do you use a day?</p> <p>16. It depends upon the speed of the ship.</p> <p>17. If she goes fast more is used;</p> <p>18. If she goes slow then a smaller quantity.</p> <p>19. Come up on deck. Do not go near the funnel.</p> <p>20. Is this a passage boat, or a ferry-boat?</p> <p>21. It is a passage boat: this is a Kau-lung passage boat.</p> <p>22. When do you start; and when do you arrive?</p> <p>23. Where is the ladies' cabin; and the pantry?</p> <p>24. Call the carpenter, to mend that door.</p> <p>25. The hinges are off, and the lock is broken.</p> <p>26. It has no lock. The key has been lost.</p> <p>27. Make another.</p> <p>28. First take a padlock, and lock the door securely.</p> <p>29. How many sailors and firemen are there on board?</p> <p>30. What is the capacity of the vessel?</p> <p>31. What is her draft? Seven feet eight.</p> <p>32. They are just going to hoist sail.</p> | <p>呢隻係火船。
 個隻係桅棒船。
 今日有風，要搭火船仔去咯。
 船上有幾多搭客呢。
 有成千個咁嚟有呀。
 唐人多咯，去星架波嘅。</p> <p>大伙呢，<i>or</i> 大伙係邊處呀。
 呢個係船主，嗰個係二伙。
 幾時到埠呀。
 呢隻船行得好快。
 一點鐘行得幾多里路度呢。
 約摸車得五十多里路。
 係大車，嘍二車埋砦呢。
 有時嘍，哩有呀。
 一日嘍幾多炭呢。
 睇個隻船行快，嘍行慢噃。
 車快就燒多。
 車慢就燒少。
 上船面喇，咪行埋烟通個處呀。
 呢隻渡船，嘍橫水渡呢。
 係渡呀；呢隻係九龍渡呀。
 [頭)呢。
 你幾時開身，幾時到 <i>(or)</i> 埋
 女艙呢，管事房呢。
 叫鬪木佬嚟，整翻好個度門。
 個啲鉸角咀，個鎖又爛。
 有鎖囉，唔見個條鎖匙咯。
 整過第二條喇。
 先使把荷包鎖，鎖緊個度門
 至得。
 船上有幾多水手，幾多燒
 火呀。
 個船裝得幾多貨呢。
 食幾深水呀，七尺八。
 就扯哩囉。</p> |
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LESSON XIII.—Nautical.

1. Ni chek hai² fo-shūn.
 2. Ko chek hai² wai-p'áng* shūn. [hui² lok.
 3. Kam yat² mò fung. Yit² táp² fo shūn tsai
 4. Shūn shōng² yau² kéi to táp-hák² ni?
 5. Yau sheng† ts'in ko' kòu' tsai² mò á?
 6. T'oung-yan to lo'. Hui² Sing-ká'-po ke'.
 7. Tái² fo ni? or Tái² fo hai pín-shū' á?
 8. Ni-ko' hai² shūn-chū; 'ko-ko' hai² yit² fo.
 9. Kéi shí tò' fau² á?
 10. Ni chek shūn háng tak, hò fáí. [ni?
 11. Yat² tim-chung háng tak, kéi to léi ló² t*
 12. Yök² mok² ch'e tak, 'ng-shap² to léi ló'.
 13. Hai² Tai² ch'e, péi² yit² ch'e mái chái² ni?
 14. Yau shí shai² léi mò á?
 15. Yat² yat² shai² kéi to t'án' ni?
 16. T'ai² 'ko chek shūn háng fáí, péi² háng
 17. Ch'e fáí tsan² shíú to. [máu² che.
 18. Ch'e mán² tsan² shíú shíú.
 19. Shōng shūn min* lá. Mai háng mái
 yin t'ang ko' shí á'.
 20. Ni chek tó* péi² wáng-shui tó* ni?
 21. Hai² tó* á; ni chek hai² Kan-lung tó* á'.
 22. Néi kéi-shí hoi-shan; kéi-shí tò' (or
 mái t'au) ni?
 23. Nui ch'ong ni? Kwún-sz' fong* ni?
 24. Kíú' tau' mük²-lò lai, ching-fán-hò 'ko
 tò² mún.
 25. Ko' t'í káu' lat, 'cho, ko' 'so yau² lán'.
 26. Mò 'so lo'. M kín' ko t'íú 'so-shí lok.
 27. Ching kwo' tai²-yit² t'íú lá'. [mún chí tak,
 28. Sín shai pá' ho-páu 'so, 'so kan ko' tò'
 29. Shūn shōng² yau² kéi to shui-shau, kéi
 to shíú-'fo á?
 30. Ko' shūn chong tak, kéi to fo' ni?
 31. Shik² kéi sham shui á? Tsat, ch'ek, pát.
 32. Tsau² ch'e léi lo'.
- This [C.] is steamer.
 That [C.] is sailing ship.
 To-day no wind. Must by fire ship diminutive go.³²
 Ship on have how many passengers eh?⁵³
 Have fully thousand ones so thereabouts not eh?²
 Chinese most.³¹ Going Singapore.¹⁵
 Chief mate eh?⁵³ or Chief mate at what place eh?¹
 This one is Captain; that one is second mate.
 What time arrive port eh?²
 This [C.] vessel go can very fast. [about eh?⁵³
 One hour of-the-clock go can how many miles road
 Probably steam can fifty more li road.
 Is it the Chief engineer, or second engineer gone a-
 Have times use sails have not eh?² [shore eh?⁵³
 One day use how much coal eh?⁵³
 See that [C.] vessel go fast, or go slow.
 Steam fast then burn more.
 Steam slow then burn little.
 Ascend ship's surface.²¹ Don't walk near funnel
 that place.²
 This [C.] passage-boat, or ferry-boat eh?⁵³ [boat.²
 Is passage-boat,² this [C.] is Kau-lung passage-
 You what time start; what time arrive (or touch
 bows) eh?⁵³
 Women's cabin eh?⁵³ Pantry eh?⁵³
 Call carpenter come, make again good that [C.]
 door. [broken.
 Those hinges come-off [s. of p. t.] the lock moreover
 No lock.³¹ Not see that [C.] lock key.³²
 Make again another [C.]²² [before it-will-do.
 First use [C.] purse-lock lock firmly that [C.] door
 Ship on have how many sailors (lit. water hands);
 how many firemen (lit. burn fire) eh?²
 That vessel hold can how much goods eh?⁵³
 Eat how deep water eh?² Seven feet eight.
 Just-about hauling-up sails.³¹

LESSON XIV.—Judicial.

- | | |
|--|-------------------------------|
| 1. I want to summons this man. | 我想告呢個人。 |
| 2. He is a thief, and has stolen things of mine. | 我佢做賊偷我野咯。 |
| 3. Have you any witnesses? | 你有證人有冇? |
| 4. I have witnesses; they have not come yet. | 你有證人; 唔曾嚟咯。 |
| 5. Issue subpoenas for them to come. | 出證人票, 叫佢嚟喇。 |
| 6. Has the constable arrived? | 差人(差役 or 綠衣)到嗎? |
| 7. He is at the Gaol. | 佢喺監房。 |
| 8. This is the Yamen. | 呢間衙門囉。 |
| 9. What Yamen? | 邊間衙門呢? |
| 10. The Consul's Yamen (Consulate). | 領事官衙門囉。 |
| 11. Who is the present Consul? | 而家邊個做領事官呢? |
| 12. Mr. Fut (<i>lit.</i> Mr. Buddha). | 係佛大人呀。 |
| 13. I will trouble you to present this petition to
His Lordship, the Chief Justice. | 多煩你同我遞呢張稟過
按察司大人。 |
| 14. Kindly tell me what to say. | 唔該你教我點講呀。 |
| 15. Are you Plaintiff, or Defendant? | 你係原告, 嘍被告呢? |
| 16. You must tell the truth, and only say what
you have seen and heard yourself. | 要照直講, 親眼見, 親耳聽,
至好講出嚟。 |
| 17. Then I must just say what I know myself. | 噉我硬要講本身所知嘅事咯。 |
| 18. That is right; that is quite right; no mistake. | 啱咯, 啱啱咯, 冇錯咯。 |
| 19. Your evidence is not believed. | 你口供唔入信呀。 |
| 20. The evidence given on both sides does not
agree. | 兩頭口供唔合呀。 |
| 21. One of you must be telling lies. | 是但有個講大話咯。 |
| 22. No, I am not. All Hongkong knows about
it. | 唔係, 有講大話, 通香港都
知呢件事咯。 |
| 23. If you had said, "the whole neighbourhood
knows," I might have believed you. | 你話通街坊都知, 我或者
可以信你呀。 |
| 24. Will His Lordship allow us to go to the
temple and swear on a cock's head? | 大人准我地去廟斬雞頭
唔准呢。 |
| 25. How many prisoners are there to-day? | 今日有幾多犯呢? |
| 26. There is a murderer, five thieves, two burg-
lars, and three kidnappers. | 有個兇手, 五個賊, 兩個打明
火嘅, 三個拐帶嘅。 |

1. 差人 *ch'ai yan*, and 差役 *ch'ai yik* are better than 綠衣 *luk₂ yi*, which is vulgar.

LESSON XIV.—Judicial.

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| <p>1. 'Ngo 'sōng kò' 'ni-kò' 'yan.</p> <p>2. 'K'ui tsò' 'ts'ák*,¹ 't'au 'ngo 'ye lok.</p> <p>3. 'Néi 'yau ching'-'yan 'mò 'á?</p> <p>4. 'Yau ching'-'yan, 'm-'ts'ang 'lai lok.</p> <p>5. Ch'ut, ching'-'yau-p'íu' k'íu' 'k'ui 'lai 'lá*.</p> <p>6. 'Ch'ái 'yan (or ch'ái yik, or luk, yí) tò' má'?</p> <p>7. 'K'ui 'hai 'kám-'fong.</p> <p>8. 'Ni 'kán 'ngá-'mún' lo'.</p> <p>9. 'Pin-'kán 'ngá-'mún* 'ni?</p> <p>10. 'Ling-sz'-'kwún 'ngá-'mún* lo'.</p> <p>11. 'Yí-'ká 'p'ín-'kò' tsò' 'Ling-sz'-'kwún 'ni?</p> <p>12. Hai' Fat' Tái'-'Yan 'á'.</p> <p>13. 'Tò 'fán 'néi 't'ung 'ngo tai' 'ni 'chōng 'pan kwo' On'-'Ch'át-'Sz Tái'-'Yan.</p> <p>14. 'M 'koi 'néi 'káu' 'ngo 'tím 'kong 'á'.</p> <p>15. 'Néi hai' 'Yün-'kò', péi' Péi'-'kò' 'ni?</p> <p>16. 'Yíu' 'chiú' 'chik' 'koug, 'ts'an 'ngáu 'kín', 'ts'au 'yí 't'cug, 'chí' 'hò 'kong 'ch'ut, 'lai.</p> <p>17. 'Kóm 'ngo 'ngáng' 'yíu' 'kong 'pún 'shan 'sho 'chí 'ke' 'sz' lok.</p> <p>18. 'Ngám lok, 'ngám 'sái' lok, 'mò 't'sò' lok.</p> <p>19. 'Néi 'hau-'kung 'm 'yap' sun' 'á'.</p> <p>20. 'Lōng 't'au 'hau-'kung 'm 'hòp' 'á'.</p> <p>21. 'Shí-'tán' 'yau* 'ko' 'kong 'tái'-'wá' lok.</p> <p>22. 'M hai', 'mò 'kong 'tái'-'wá'; 't'ung 'Hōng 'Kong 'tò 'chí 'ni 'kín' 'sz' lok.</p> <p>23. 'Néi 'wá', "t'ung 'kai-'fong 'tò 'chí," 'ngo 'wák' 'che 'ho 'yí 'sun' 'néi 'á'.</p> <p>24. 'Tái'-'Yan 'chun 'ngo-'tái' 'hui' 'mú* 'chám 'kai' 't'au' 'm 'chun 'ni?</p> <p>25. 'Kam-mat' 'yau 'kéi 'tò 'fán' 'ni?</p> <p>26. 'Yau 'ko' 'huug-'shau, 'ng-'ko' 'ts'ák,¹ 'lōng 'ko' 'tá-'ming-'fo 'ke', 'sám 'ko' 'kwái-'tái' 'ke'.</p> | <p>I wish prosecute this man.</p> <p>He is thief, steal my things.³²</p> <p>You have witness not eh?¹</p> <p>Have witness, not yet come.³²</p> <p>Issue subpoenas call them come.²¹</p> <p>Police man (or police man, or green coat) arrived</p> <p>He at Gaol. [eh?³⁵</p> <p>This [C.] Yamer.³¹</p> <p>Which [C.] Yamen eh?⁵³</p> <p>Consul's Yamen.³¹</p> <p>At-present who is consul eh?⁵³</p> <p>It is Fat Mr. (lit. Mr. Buddha).²</p> <p>Much trouble you for mc present this [C.] petition to Chief-Justice His-Lordship.</p> <p>Not deserve you teach me how speak.²</p> <p>You are Plaintiff, or Defendant eh?⁵³</p> <p>Must according-to straight-forwardness speak; own eyes seen, own ears heard only good speak out come.</p> <p>Then I just must speak own person that know—matters.³²</p> <p>Right;³² right entirely;³² no mistake.³²</p> <p>Your evidence not enter belief.²</p> <p>Both sides evidence not agree.¹</p> <p>Certainly (of the two) there is one speaking lies.³¹</p> <p>Not is, not speaking lies. All Hongkong even knows this [C.] matter.³²</p> <p>You say, "all neighbourhood even knows," I perhaps might believe you.¹</p> <p>His-Lordship allow us go temple chop-off fowl's head not allow eh?⁵³</p> <p>This day have how many prisoners eh?⁵³</p> <p>Have a murderer, five [C.] thieves, two [C.] burglars,¹⁵ three [C.] kidnappers.¹⁵</p> |
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1. This is a rising yap₂ tone.

LESSON XIV.—Judicial.—(Continued).

27. Then there are a great number of cases.
28. Those are the lawyers at the table.
29. The case has been up for hearing several times; when will judgment be given?
30. How do I know? Ask the Interpreter to enquire for you.
31. The case was tried at the Magistracy, and the Magistrate allowed the defendant to be bailed out.
32. Do you wish to arrest the man, or put execution in force against his goods?

噉有好多案件咯。
坐埋檯嘅係狀師咯。
審幾堂囉，幾時定案呢。

我點知呀。拜託傳話同你
問吓喇。
係巡理廳審過，大老爺准担
保被告出嚟咯。

你想拉個人，或 (or, 噉) 封佢
貨呢。

LESSON XV.—Educational.

1. Ah! here we are. This is a Government Free School. [classes.]
2. There are sixty scholars, divided into four
3. The master is a friend of mine, and a Chinese B.A.
4. Has he got any assistant?
5. Not at present, but he wishes to engage one after the New Year. [I suppose.]
6. There will be holidays at the end of the year
7. Certainly, we Chinese think it of the utmost importance to keep the New Year.
8. What book is this boy reading?
9. That is the Trimetrical Classic, the book that a Chinese boy first reads.
10. Then it is a simple book; for probably you proceed from the simple to the difficult.
11. It is neither very simple, nor very difficult: the words are most of them simple, but the meaning is sometimes very abstruse.
12. How many years have you been at school?

啊，到咯，呢間係皇家義學。

有六十個學生，分四班嘅。
個先生係我朋友，佢係秀才。

有人幫教冇呢。
現時冇，但係過年想請個

年尾放假囉咁。
定嘅喇，我地唐人過年算至
緊要嘅咯。

呢個呢，讀乜野書呢。
個部係三字經咯，唐人細
攸仔先讀個部嘅咯。

噉就係淺書咯，大概自淺而
深嚟學嘅。

又唔係幾淺，又唔係幾深，
字大多淺嘅，但意思有
時好深嘅。

你讀幾年書呢。

LESSON XIV.—Judicial.—(Continued).

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| <p>27. 'Kòm 'yau 'hò 'to on'-'kín* lok_o.</p> <p>28. 'T'so* 'mái 't'oi* ke' hai² chong²-sz lok_o.</p> <p>29. 'Sham 'kéi 't'ong lo'; 'kéi-shí ting² on' 'ni?'</p> <p>30. 'Ngo 'tím 'chí á? Pái'-t'ok_o 'ch'ün-'wá* 't'ung 'néi 'man* 'há lá.</p> <p>31. 'Hai 'Ts'un-'léi-'t'eng 'sham kwó', Tái²-lò-ye 'chun 'tám-'pò Pái²-kò' ch'nt₂ 'lai lok_o.</p> <p>32. 'Néi 'sōng 'lái ko' 'yau, wák_o (or péi²) 'fung 'k'ui fo' 'ni?</p> | <p>Then have great many cases.³²</p> <p>Sit at table those are lawyers.³²</p> <p>Try several sittings;³¹ what time fix case eh?⁵³</p> <p>I how know eh?² Beg on-your-behalf Interpreter for you ask a-bit.²¹</p> <p>At Magistracy tried over, His-Worship allowed bail Defendant out come.³²</p> <p>You wish arrest the man, or seize his goods eh?⁵³</p> |
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LESSON XV.—Educational.

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|--|---|
| <p>1. O²! tó' lo'. 'Ni 'kán hai² 'Wong-'Ká yí² hok₂.</p> <p>2. 'Yau luk₂-shap₂ ko' hok₂-shángt₂, 'fan sz' 'pán ke'.</p> <p>3. Ko' 'Sín-'Shángt₂ hai² 'ngo 'p'ang-'yau; 'k'ui hai² 'Sau'-ts'oi.</p> <p>4. 'Yau 'yan 'pong-káu' 'mò 'ni?</p> <p>5. Yín²-shí 'mò, 'tán²-hai' 'kwo* 'nín 'sōng 'ts'eng ko'.</p> <p>6. 'Nín 'méi fong-'ká' lo'-'kwá'.</p> <p>7. 'Ting*-ke' 'lá, 'ngo 'tái² 'T'ong-'yan kwó' 'nín 'sün' 'chí' 'kau-yí² 'ke' lok_o.</p> <p>8. 'Ni-'ko' 'ni, tuk₂ 'mat₂-'fye 'shü 'ni?</p> <p>9. Ko' 'pò² hai² 'Sám-'Tsz-'king lo'. 'T'ong-'yan 'sai²-man-'tsai 'sín tuk₂ ko' 'pò² 'ke' lok_o.</p> <p>10. 'Kom tsau² hai² 'ts'ín 'shü lok_o. Tái²-k'oi 'tsz² 'ts'ín-'yí 'sham 'lai hok₂ 'ke'.</p> <p>11. 'Yau² 'm hai² 'kéi 'ts'ín, 'yan² 'm hai² 'kéi 'sham. 'Tsz² 'tái² 'to 'ts'ín 'ke', 'tán² 'yí'-sz' 'yan-'shí 'hò 'sham ke'.</p> <p>12. 'Néi tuk₂ 'kéi 'to 'nín 'shü 'ni?</p> | <p>Ah! Arrived.³¹ This [C.] is Government Free Study.</p> <p>Have sixty [C.] scholars divided-into four classes.¹⁵</p> <p>The teacher is my friend; he is B.A.</p> <p>Have man assist teach not eh?⁵³</p> <p>At-present no, but over (New) Year wishes engage one.</p> <p>Year end holidays³¹ probably.¹⁷</p> <p>Certainly,⁵¹ ²¹ we Chinese passing (New)-year consider most important.¹⁵ ³²</p> <p>This [C.] now, reads what book eh?⁵³</p> <p>That [C.] is Three Character Classic.³¹ Chinese children first read that [C.]¹⁵ ³²</p> <p>Then just is easy book.³² Probably from simple to difficult come study.¹⁵</p> <p>Also not is very shallow, also not is very deep. Characters greater-many shallow,¹⁵ but sense have times very deep.¹⁵</p> <p>You read how many years books eh?⁵³</p> |
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LESSON XV.—Educational.—(Continued).

13. I have studied between ten and twenty years. 我讀十幾年書咯。
14. Then you must be very learned. [learned. 噉你就係好聰明噉咯。
15. Oh no! I cannot consider myself as very 唔係我唔敢話自己好聰明噉
16. Where is your desk; where is your seat? 你個書位 (or 書檯, or 檯) 呢, 你
噉椅呢。
17. I do not belong to this school, I have only 我唔係做學生叻, 我不過嚟
come to visit—to see the teacher. 坐吓吓, 嚟見吓個教館
先生啫。
18. Oh! probably you are a student. Have you 啊你係讀書人啫, 考過試
passed any examinations yet? 唔會呢。
19. I have gone up several times, but have not 考過兩三勻, 未曾入, 我大
graduated; my brother has taken his M.A. 佬已經中舉咯。
20. When does this class say its lessons? 呢班幾時念書呢。
21. We Chinese don't do that way; when a boy 我地唐人唔係噉噉, 一個讀
knows his lesson he comes up and re- 熟, 就一個嚟背, 唔係成
peats it, the whole class does not come 班一齊上嚟念噉。
22. If he does not know it, what then? 或唔識呢, 點呢。
23. He has to go back to his place and learn it 要翻去位讀熟咯, 若係懶惰
well, if he is lazy he is beaten. 就打佢咯。
24. These are reading the Four Books, and those 呢啲讀四書, 個啲讀五經。
25. It would be well to hang up two more maps 你呢間書館, 掛多兩幅地理
in this school of yours. 圖都好叻。
26. How many have commenced to write essays? 有幾多個開筆作文章噉呢。
27. A number of the scholars can construct 有好多學生噉對對掛。
28. Bring ink, penholder, and pen nibs. I have 掙墨水, 筆竿, 筆嘴嚟喇, 拈
brought them. 嚟咯。
29. Has the Government Inspector of Schools 皇家書館噉監督, 有嚟睇過
been to see this school? 呢間館冇呢。
30. He has; he has been several times. He 有, 嚟過好幾勻咯, 耐不耐
comes every now and then. 都嚟噉。
31. How many names are there on the roll? 日記紙有幾多人名呢。
32. There are sixty odd; two or three are absent 有六十幾個, 有兩三個因有
on sick leave. 病告假。

LESSON XV.—Educational.—(Continued).

13. 'Ngo tnk₂ shap₂ 'kéi₂ nín₂ 'shü lok₀. [lok₀,
I read ten odd years books.³²
14. 'Kòm 'néi tsau² hai² 'hò 'ts'ung-'ming ke' Then you even are very learned.^{15 32}
15. 'M hai², 'ngo 'm 'kòm wá² tsz²- 'kéi 'hò Not am, I not dare say myself very learned.¹⁵
'ts'ung-'ming ke'.
16. 'Néi ko' 'shü-'wai* (or 'shü-'t'oi*, or 't'oi*) Your [C.] desk (or table) eh;⁵³ your seat eh?⁵³
'ni; 'néi-ke' 'yi ni?
17. 'Ngo 'm hai²-tsò² 'hok₂- 'sháng† 'á, 'ngo pat₂- I not am school-boy,¹ I only come sit a-little-
kwo' 'lai 'ts'o* 'há 'che, 'lai kún' 'há ko' while only,⁷ come see a-bit that teach school
káu²- 'kwún 'Sín-'Sháng (or 'Seng†) 'ché'. gentleman (or contracted form) only.⁸
18. O!¹ 'uéi hai² tuk₂- 'shü-'yan kwá'. 'Hán Oh! you are read-book-man probably.¹³ Ex-
kwo' 'shü' 'm-'ts'aug 'ni? amined passed not yet eh?⁵³
19. 'Háu kwo' 'lóng 'sám wan, méi²- 'ts'ang yap₂; Examinations over two three times, not yet entered;
'ngo tái²- 'bò 'yi-'king 'elung* 'kui lok₀. my elder brother already passed M.A.³²
20. 'Ni pán 'kéi-'shü ním²- 'shü 'ni? This class what time say lesson eh?⁵³
21. 'Ngo-tái² 'T'ong-'yan 'm hai² 'kòm ke', yat, We Chinese not are so,¹⁵ one [C.] learned thorough-
ko' tuk₂-shnk₂, tsau² yat, ko' 'lai pú², ly then one [C.] comes back-it, (i.e. says his
'm hai² 'sheng† pán yat, 'ts'ai* 'shöng lesson with his back to the teacher: so that he
'lai ním² ke'. cannot see the book the teacher holds) not is
whole class one together up come say.⁵³
22. Wák₂ 'm shik₂ 'ni, 'tím 'ni? If not know eh, how then?⁵³
23. 'Yü 'fán hui' 'wai* tnk₂ slnk₂ lok₀, yök₂ Must back go seat read thoroughly,³² if is lazy
hai² 'lán-to' tsau² 'tá 'k'ui lok₀. then beat him.³² [Classics.]
24. 'Ni-'ti tuk₂ Sz²- 'Shü, 'ko-'ti tuk₂ 'Ng-'Kíng. These learning Four Books; those learning Five
25. 'Néi 'ni kán 'shü-'kwún kwá' 'to 'lóng fnk, You this [C.] school hang more two [C.] maps
tái² 'léi-'t'ò 'tò 'hò 'á. also good.¹
26. 'Yau 'kéi' 'to ko' 'hoi pat, tsok₀ 'man-'chöng Have how many [C.] start (with) pens compose
ke' 'ni? essays.^{15 53} [I-suppose.¹⁸
27. 'Yau 'hò 'to hok₂- 'sháng† 'wú tui' 'tui kwá'. Have great many scholars can make antitheses
28. 'Níng mak₂ 'shui, pat, 'kon, pat, 'tsui 'lai Bring ink, pen holder, pen-nib come.²¹ Brought
'lá. 'Ním 'lai lok₀. come.³²
29. 'Wong-'Ká 'shü-'kwún-ke' 'Kám-tnk₂, 'yau Government Schools' Inspector have come look
'lai 't'ai kwo' 'ni kán 'kwún 'mò 'ni? over this [C.] school not eh?⁵³
30. 'Yau, 'lai kwo' 'hò 'kéi 'wan lok₀, noi²- Have come over good few times,³¹ now-and-then
pat₂- 'noi* 'tò 'lai ke'. also come.¹⁵
31. Yat₂- 'kéi'-'chí 'yau 'kéi 'to 'yan 'meng* 'ni? Roll have how many persons' names eh?⁵³
32. 'Yau luk₂-shap₂ 'kéi ko'; 'yau 'lóng 'sám Have sixty odd ones. Have two three [C.] be-
ko' 'yan 'yan peng²† 'kò 'ká'. cause have sickness got leave.

Directions for the Rendering of English Grammatical Forms and Idioms in Chinese and vice versâ.

CAUTION.—The following directions and notes refer only to the Cantonese colloquial, though in many instances it will be found that the forms of expression and construction are equally applicable to both the vernacular and book-language.

I. Chinese being to a great extent a monosyllabic language, there is no change in the word itself such as takes place in English and many other languages by declension and conjugation. The following pages will shew how such forms are to be expressed in Chinese.

II. It is scarcely too much to say that position is everything in a Chinese sentence: it takes the place in a great measure that declensions and conjugations do in Western languages, and often shows to what part of speech the word belongs.

N O U N S .

NUMBER.

III. There is no difference, as a general rule, between the Singular and Plural of Nouns, as:—

人 ₅yan, man. 人 ₅yan, men.

IV. The Plural is understood from the sense, as:—

人噲講說話 ₅yan 'wui 'kong shüt. wá², men can speak.
雀噲飛 tsök. 'wui fêi, birds can fly.

Note.—This is not a very trustworthy test, as the above sentences might be rendered in the Singular in English.

Caution.—When speaking in Chinese do not attempt to render English Plurals in such a manner in Chinese as to show that they refer to more than one, unless particular attention is to be drawn towards the fact that more than one is spoken of, or unless No. V. is applicable.

V. The Plural is shewn to be meant in Chinese (and must be expressed in English) by the qualifying words, where such words occur, or by the general context, as:—

個啲人 ko' tî ₅yan, those men.
日日有幾個人嚟 yat₂ yat₂ 'yau 'kéi ko' ₅yan ₅lai, several men come every day.

NUMBER.

VI. The sign of the Plural, 哋 *téi²*, is often added to the word man, 人 *yan*; but such a combination is not always best rendered by "men;" but may be put into English in various ways, as:—

唔係我做嘅, 人哋做嘅 *ṡm hai² 'ngo tsò² ke', yan téi² tsò² ke', it was not I that did it; it was some one else.*

人哋係噉講 *yan téi² hai² 'kòm 'kong, people say so.*

人哋講 *yan téi² 'kong, it is said—on dit.*

人哋話我人子係乜誰呢 *yan téi² wá² 'ngo yan 'tsz hai² mat, 'shui* ni? Whom do men say that I the son of man am?*

Note.—人 *yan* alone is also used in this sense, as:—

人話係噉 *yan wá² hai² 'kòm, it is said to be so (i.e. men say it is so.)*

VII. The Plural is sometimes formed by the reduplication of the Noun, as:—

人人知咯 *yan yan chí lok, all men know.*

Note 1.—This repetition of the noun shows, as above, that the whole of the class for which the noun is a name—in its entirety, or the whole of the portion which is then the subject of thought or conversation is referred to.

Note 2.—Such a form may often be equally well, or better rendered into English as follows:—

人人都知 *yan yan tò chí, every one knows it.*

人人都做嘅, 唔使怕嘢 *yan yan tò tso² ke', ṡm 'shai p'á' á, every body does it, you need not be afraid.*

VIII. Sometimes a collective and exhaustive phrase is used to express what in English would oftener be expressed by a simple Plural and Adjective, as:—

所有咁多人嚟齊啗 *'sho 'yau kòm' 'to yan lai ts'ai sai', all the men came. (As many men as there were all came without an exception).*

人呢, 有咁多去咁多 *yan 'ni, 'yau kòm' 'to hui' kòm' 'to, all the men went. (Of the men, as many as there were went).*

IX. Very often a Numeral is added to the Noun (or Pronoun), owing to the necessary ambiguity when no Plural is otherwise expressed, when in English the simple Plural would be sufficient without any such device, as:—

佢六個嚟 *'k'ui luk, ko' 'jai, they six came.*

Remark.—Without 六, 佢 might equally well mean *he, she* or *it*.

Note.—等 *'tang* is given in some books as a sign of the Plural. It is booky and is not often used as an affix to the noun (or pronoun) in every day conversation.

CASE.

X. Strictly speaking there is no case in Chinese; See No. I.

XI. There is then no means of distinguishing whether a noun (or pronoun) in Chinese is to be rendered in English by the Nominative, or Objective Cases or other Cases (for Possessive Case see No. XV, XVI, XVII, and XVIII) except by its position, or the obvious meaning, sometimes shewn by Prepositions, &c., as:—

我俾 ^{ngo} ^{péi}, *I give.*

俾我 ^{péi} ^{ngo}, *give me.*

俾過我 ^{péi} ^{kwo} ^{ngo}, *give (it) to me.*

Remark.—The position of 我 ^{ngo} shows whether it is *I*, or *me*, the same word being used in Chinese for both.

佢話我 ^{k'ui} ^{wá} ^{ngo}, *he scolded me.*

Note.—佢話我 ^{k'ui} ^{wá} ^{ngo}, may mean, *he scolded me*, or *he said to me*; but in the latter case there is another word added to amplify the meaning, as:—佢話我知 ^{k'ui} ^{wá} ^{ngo} ^{chi}, or 佢話我聽 ^{k'ui} ^{wá} ^{ngo} ^{t'eng}, *he told me.*

XII. The position of the Subject or Object with regard to the verb may be stated generally to be the same as in an English sentence. See No. XIV though.

XIII. When two Verbs are used in Chinese to express what in English is shewn by one Verb, the Objective or Dative is placed between the two Verbs, as:—

佢話我聽 ^{k'ui} ^{wá} ^{ngo} ^{t'eng}, *he told me.*

佢打發我去 ^{k'ui} ^{tá} ^{fát} ^{ngo} ^{hui}, *he sent me.*

Remark.—The meaning of the above and similar phrases will be better got at by paraphrasing them, as:—

佢話我知 ^{k'ui} ^{wá} ^{ngo} ^{chi}, *he told me, i.e. he spoke to me about it in such a way that I acquired a knowledge of it, or more simply, he told me so that I knew about it, or, he informed me about it.*

XIV. When particular attention is to be drawn to the object in the sentence, then it and its qualifying words take precedence of all other words in the sentence, as:—

個啲生意你做有幾耐呢 ^{Ko} ^{ti} ^{sháng} ^{yi} ^{nei} ^{tsò} ^{yan} ^{kí} ^{noi} ^{*ui}? *How long have you been in that business?*

啲啲屋我賣咗咯 ^{ko} ^{ti} ^{uk} ^{ngo} ^{mái} ^{eho} ^{lok}, *I have sold those houses.*

XV. The Possessive Case may be, and is often, expressed by the addition of 嘅 ^{ke} to the Noun (or Pronoun), as:—

人嘅 ^{yan} ^{ke}, *man's.*

CASE.

人哋嘅 ζ yan t'ei² ke', *men's*.

我嘅 ζ ngo ke', *mine*.

XVI. 嘅 ke' is often understood and not expressed at all, as:—

我屋 ζ ngo uk, *my house*.

XVII. A Personal Pronoun preceding a Noun may be in the Possessive case, or in apposition to the Noun which follows it, as:—

我事頭 ζ ngo sz² t'au*, *my master, or I, the master*.

Note.—In the latter case the tone may be more strongly marked, or a slight pause, represented in English by the comma, may be made after the Pronoun.

XVIII. The word 之 ζ chi is even used with certain words to mark the Possessive though essentially a book word; this occurs but seldom in the purest colloquial.

GENDER.

XIX. Many nouns in Chinese may be used with equal appropriateness as names for males or females, or for both combined. They are used with equal correctness for either, or for both males and females when there is no necessity to draw a distinction, or when the sex is known to the hearer. The context or sense will generally show whether a Masculine, or Feminine word, or one common to both Genders is to be used to convey the meaning of the Chinese word into English.

Such Chinese nouns are rendered Masculine or Feminine when it is desirable from a Chinese point of view to point out the difference.

有幾多人呢 ζ yan 'kei² t'o² ζ yan ζ ni?, *How many men are there?, or How many persons are there?*

佢老婆係西洋人 ζ k'ui² 'lò² p'o² hai² ζ Sai yōng ζ yan, *his wife is a Portuguese (i.e. western ocean person.)*

男女有幾多人呢 ζ Nám² 'nui² ζ yan 'kei² t'o² ζ yan ζ ni? *How many persons are there, male and female?*

XX. The Genders are distinguished by prefixing the words 男 ζ nám, *male*, and 女 ζ nui, *female*, respectively to the noun when it refers to the human species, as:—

男人 ζ nám 'yan*, *man*.

女人 ζ nui 'yan*, *woman*.

男仔 ζ nam 'tsai, *boy*.

女仔 ζ nui 'tsai, *girl*.

XXI. The Genders are also distinguished by affixing 公 ζ kung and 婆 ζ p'o* respectively for males and females, as:—

GENDER.

伯爺公 pák_o ye* kung, an old man, a greybeard.
 伯爺婆 pák_o ye* p'ò, an old woman, an old wife.
 媒人公 múi yan kung, a male go-between.
 媒人婆 múi yan p'ò, a female go-between.
 主人公 chü yan kung, a master.
 主人婆 chü yan p'ò, a mistress.
 事頭公 sz² t'au kung, a master.
 事頭婆 sz² t'au p'ò, a mistress.
 屋主 uk, chü, a landlord.
 屋主婆 uk, chü p'ò, a landlady.

Note.—伯爺 pák_o ye,* alone is Masculine and not common to both Genders.

事頭 sz² t'au* alone is more generally Masculine, though applicable to both males and females.

屋主公 uk, chü kung is allowable, but seldom used. 屋主 uk, chü alone is Masculine and Feminine.

XXII. 佬 l'ò and 婆 p'ò are used in the same way as 公 kung and 婆 p'ò, as:—

蛋家佬 tán² ká l'ò, a boatman.
 蛋家婆 tán² ká p'ò, a boatwoman.

XXIII. The Genders are distinguished by the use of 公 kung, or 牯 kú for the Masculine and 媪 ná for the Feminine for animals and birds, as:—

鷄 kai, a fowl; 鷄公 kai kung, a cock; 鷄媪 kai ná, a hen.
 狗 kau, a dog; 狗公 kau kung or 狗牯 kau kú, a male dog; 狗媪 kau ná, a bitch.
 馬 má, a horse; 馬牯 má kú, a stallion (馬公 má kung is not used); 馬媪 má ná, a mare.
 牛 ngau, an ox, or cow; 牛牯 ngau kú, or 牛公 ngau kung, a bull; 牛媪 ngau ná, a cow.

None.—媪 ná is even applied to women when spoken of together with their children, as:—

兩仔媪 lóng tsai ná, mother and child.
 三仔媪 sám tsai ná, mother and children.

The word 仔 tsai is common to both genders here.

The Masculine for 媪 ná used in such a manner is 爺 ye, as:—

兩仔爺 lóng tsai ye, father and son.

GENDER.

三仔爺 sām 'tsai 'ye, *father and two sons.*

伯爺 pák. 'ye*, and 老嫗 'lò 'ná are used for father and mother; the latter is rather vulgar.

Remark.—It is remarkable, that with all the Chinese reverence for age and the superiority of those who are older over those who are younger, that in two or three Colloquial idiomatic phrases in common use the younger and inferior is named first before the elder and superior. Those given above for father and son, &c, and mother and child, &c, are two of them. Besides those there is 兩孀母 'lōng 'sham 'mò, *two sisters-in-law*, (two brother's wives are thus styled), 兩弟兄 'lōng tai' 'hing, *two brothers.*

Other words are sometimes given as expressing Gender; but the beginner will find that they are but seldom used in *Colloquial*, and that the above are quite sufficient for all practical purposes, as far as the vernacular is concerned.

XXIV. 仔 'tsai used by itself is Masculine, as:—

係我仔 hai' 'ngo 'tsai, *it is my son.*

女 'nui is the Feminine, as:—

我有女 'ngo 'mò 'nui, *I have no daughters.*

In combination the compound word of which 仔 'tsai is a part is common to both Genders, if it refers to living objects (See Note), as:—

細伎仔 sai' 'man 'tsai, *a child.*

猪仔 chü' 'tsai, *a little pig.*

狗仔 kau' 'tsai, *a puppy.*

Exceptions:—男仔 mán 'tsai, *a boy*, Masculine.

女仔 'nui 'tsai, *a girl*, Feminine.

事仔 sz' 'tsai, *a "boy" (servant)* Masculine.

Note.—仔 'tsai when used as a diminutive with Nouns, whether they apply to objects without sex, or living beings, has no effect on the Gender of the Noun, as:—

檯仔 't'oi* 'tsai, *a small table.*

部仔 'pò* 'tsai, *a pass book, or small manuscript book.*

艇仔 't'eng 'tsai, *a small boat.*

亞臊仔 'á' 'sò 'tsai, *a baby.*

XXV. It will be seen from the above that Gender is not generally either inherent to, or a necessary condition of a Chinese word. It is made use of to prevent confusion, and is often not used even where to our ears it seems as if confusion were already worse confounded without its use.

GENDER.

Remark.—As a rule abstain from the use of sex-denoting words, when others will do equally well.

XXVI. Notice that in Chinese the names of the eight principal points of the compass are reversed in their order to what they are in English:—

1st. As to the order of naming the four cardinal points, instead of saying North, South, East, West, they say 東西南北 (Tung Sai Nam Pak, *East, West, South, North*).

2nd. The order of the component parts of the names of the other principal points of the compass, the names of which are compounded of the names of the four cardinal points, is reversed in Chinese, as:—

<i>Chinese.</i>	<i>English.</i>
東北 (Tung-Pak)	<i>North-East.</i>
西北 (Sai-Pak)	<i>North-West.</i>
東南 (Tung-Nám)	<i>South-East.</i>
西南 (Sai-Nám)	<i>South-West.</i>

XXVII. The word denoting relation is placed after the name of the individual. When names of relationship are used in connection with the name of the individual to whom this relationship belongs, or on whom it is bestowed, the name of the individual comes first and is followed by the name of the relationship, contrary to the practice in English, as:—

亞三叔 (Á' Sám shuk, *uncle Á Sám*).

Note.—It is politeness amongst the Chinese; 1st, to give a title of relationship to every one with whom they are acquainted; 2nd, to everybody to whom they wish to be polite, though perfect strangers to them even to the extent of never having set eyes on them before. The title of relationship thus bestowed on an individual, to whom the speaker is not in any way related, depends upon the age of the person addressed and of course the sex. The large terminology, which the Chinese possess for indicating the different shades of relationship, lends itself readily to all the gradations of respect considered necessary in thus addressing strangers and adopting them for the moment as relations. If the stranger looks older than was at first sight supposed and a favour is being asked, to which it may be thought a ready response is not likely from appearances to be given, a more respectful degree of relationship can readily be substituted for the one originally bestowed on the spur of the moment without sufficient thought. Do not therefore suppose that when a Chinese speaks of uncle and sister-in-law So and So that these people are his relations.

GENDER.

Remark.—To those who have been in the United States the analogy of this custom to that prevalent in the Southern States of addressing elderly negroes and negroesses as Uncles and Aunts will be apparent.

XXVIII. 先生 ζ sin ζ shángt, literally, *elder born*, but which is applied to teachers, is also used in the same way that *Monsieur* and *Herr* are in French and German respectively, as:—

陳先生 ζ Ch'an ζ Sin ζ shángt, *Mr. Ch'an.*

係呀, 先生 $\text{hai}^2\text{-á}^2$, ζ Sin ζ shángt, *Yes, it is so, Sir.*

有個先生嚟 'yau kó^2 ζ sin ζ shángt ζ lai, *a gentleman (or teacher) came.*

個先生係噉吩咐嚟做 kó^2 ζ sin ζ shángt hai^2 'kom fan fú^2 ζ lai tsò^2 , *the gentleman directed it to be so done.*

Note.—The feminine of 先生 ζ sin ζ shángt is 師奶 ζ sz ζ nái.

XXIX. Notice that titles in Chinese come after the name of the person, as:—

陳大人 ζ Ch'an Tái^2 ζ yan, *His Excellency Ch'an.*

XXX. Notice that in Chinese the surname, as in our directories, precedes the other names which an individual bears, as:—

林亞有 ζ Lam Á^2 'Yau .

Note.—The 亞 Á^2 is not really a part of the name. The surname and name in the example if given alone would be 林有 ζ Lam 'Yau , but this particle 亞 Á^2 is often prefixed to a Chinese individual name (They can scarcely be called Christian names) when it consists of only one syllable.

XXXI. Amongst phrases expressive of quantity occur such as 大半, tái^2 pún^2 , 小半, 'síu pún^2 , which mean two divisions of any thing, one being rather more than the half, and the other rather less.

ARTICLES.

XXXII. There are no Articles in Chinese.

XXXIII. — yat, is often used before a Noun where in English the Indefinite Article is used, and 個 kó^2 , *that*, where the Definite Article would be employed in English, as:—

一個人 yat, kó^2 ζ yan, *a man.*

個人 kó^2 ζ yan, *the man.*

Note.—When the Numeral Adjective is thus used it must always be accompanied by the appropriate Classifier for the Noun, as above.

ARTICLES.

XXXIV. But the words which may take the place of the Article in English are often omitted, as:—

成日 ₁ sheng† yat₂, *the whole day*.

As in French no Article is used in Chinese before the word *half*, as:—

(一) 斤半 (yat₁) kan pin₂, *a catty and a half*.

Remark.—The — yat₂ which might be thought to take the place of the Article is not often used in this connection unless particular attention is to be called to the *one*.

XXXV. The use of the English Definite Article *the* before an Adjective to express a class of persons, as *the virtuous*, is expressed in Chinese by 類 lui following the Adjective.

CLASSIFIERS.

XXXVI. A Chinese does not say as we do in English a board, a ship, a man, &c., but he generally uses some word, such for instance as, piece, just as we generally speak of a pair of trousers, a brace of snipe, a set of instruments, &c.

XXXVII. These words have been termed Classifiers, as certain ones are used for certain classes of objects and they cannot be used for others and *vice versa*. They have been described as constituting a secondary class of Nouns.

XXXVIII. They are largely used in the Chinese language, more especially is this the case in the colloquial. The Cantonese colloquial has its full share of them. Every Noun has its appropriate one or more. No confusion must take place in their use. Mistakes in the use of these Classifiers may insult a Chinese, as for instance to speak of a man as 一隻人 yat, chek. yan instead of 一個人 yat, ko' yan, 隻 chek. being only applied in pure *Cantonese* to animals, birds, and certain inanimate objects, &c., though in the Hakka Dialect the former mode of expression is quite correct. The learner must therefore pay the greatest attention to these important words, of which an alphabetical list of those in colloquial use with examples of the way in which they are used are given below.

XXXIX. Genuine Classifiers are those which are merely distinctive, or descriptive to a more or less degree of quality, but which have no numerical, or quantitative meaning attached to them. These distinctions are in many cases to the English ear so apparently arbitrary and subtle as to defy translation.

Remark.—The pidgin English word 'piece' used before a Noun, as:—*one piece man* is the rough attempt at what is untranslatable.

CLASSIFIERS.

Remark.—Many words which are constantly used in Combination with Nouns have had the conventional term of Classifiers applied to them by foreigners, though being merely either simple Nouns, or Nouns of Multitude. They have thus been grouped together with the Genuine Classifiers, the latter being “words which have no analogous terms in our own language” to represent them. The designation, thus given to a number of Nouns simply used in a partitive sense has been a misnomer, and at the same time misleading, as the distinctive character and beauties of the use of Genuine Classifiers has thus been lost sight of.

XL. The Classifier comes immediately before the Noun, the Numeral preceding it, as:—

一個人 yat, ko' ₂yan, a—man.

Note.—This rule applies to the cases where a Noun is only accompanied by a Numeral and consequently of necessity a Classifier as well.

XLI. The Classifier is used occasionally after the Noun. It is used after the Noun in enumerating articles as in a list, or catalogue, or when particular attention is to be drawn towards the number, but this is more the case in the book language. It is not every Classifier that can thus come after its Noun, when used alone with its Noun. 個 ko' for instance cannot be used after 人 ₂yan alone without a Numeral, but 隻 chek₀ can be used after 船 ₂shün, as:—

睇吓船隻有幾多個 'tai 'há ₂shün chek₀ 'yau 'kéi ₂to ko', see how many boats (or vessels) there are. This sentence would, however, be generally used as a subordinate one in a compound sentence and not used alone as a simple question. The more natural form would be, 睇吓有幾多隻船喺處 'tai 'há 'yau 'kéi ₂to chek₀ ₂shün 'hai shü', see how many boats (or vessels) there are here.

Note.—個 ko' can be used after 人 ₂yan when a Numeral comes between them, as:—人(有)三個 ₂yan ('yau) ₂sám ko', of men there were three.

XLII. A more common use of the Classifier after the Noun is when it is accompanied by a Numeral in which case any Classifier may follow its Noun, when particular emphasis is to be given to the Noun. It is then brought out with more distinctness than when rapidly said with the words in their common order. When so said it is well to make a momentary pause after the Noun, which would be represented in English by a comma, as:—

人, 三個 ₂yan, ₂sám ko', three men, or of men there were three, or as to men there were three of them.

Note 1.—When the Classifier is used after the Noun it does not appear before the Noun as well.

CLASSIFIERS.

Note 2.—When a Classifier is used after a Noun whether it forms in this connection a Compound Noun, or is still simply a Noun and its Classifier, it sometimes happens in order to enumerate the number a Numeral and a Classifier again require to be employed; in such a case the same Classifier is never employed again, as:—

案件一宗 on' kɪn² yat, ɿ tsung, a case at law.

船位一個 ɿ shün 'wai* yat, ko', a seat on board a boat, (your place on board a boat, or ship that your passage entitles you to.)

It is also to be noted that if the order were to be reversed different Classifiers would require to be employed, as:—

一宗案件 yat, ɿ tsung on' kɪn², and 一個船位 yat, ko' ɿ shün 'wai*.

XLIII. If an Adjective is used with a Noun accompanied by a Classifier and Numeral, the Adjective is placed between the Classifier and the Noun, as:—

一隻大船 yat, chɛk, tái² ɿ shün, a—large ship.

XLIV. Adjectives and the Adverbs which qualify them, when unaccompanied by Numerals, precede the Classifier, as:—

大個人 tái² ko' ɿ yan, a large man, or an adult.

好長條街 'hò ɿ ch'öng ɿ t'úi kái, a very long street.

XLV. When a Demonstrative Adjective Pronoun is used, as well as an Adjective, the former precedes the Classifier and the Adjective or Adjectives immediately precede the Noun (See Note to XLVI.), as:—

個張長椅 ko' ch'öng ɿ ch'öng 'yí, that—long chair.

呢部大紅書 ɿ ni pò² tái² ɿ hung shü, this—large red book.

XLVI. When two Adjectives are used without any Numeral to qualify the Noun, the Classifier may come between the two, as:—

大張長椅 tái² ɿ ch'öng ɿ ch'öng 'yí, a—large long chair.

嗰細件青色衫 'ko sai' kɪn² ɿ ts'eng† shik, ɿ shám, that small—blue coloured jacket.

Note.—It will be seen from the last example that XLV. has exceptions.

XLVII. But it is often better to put the Adjectives together, especially when a Demonstrative Adjective Pronoun is used, as:—

嗰件細青色衫 'ko kɪn² sai' ɿ ts'eng† shik, ɿ shám, that—small dark blue jacket.

CLASSIFIERS.

XLVIII. When a Numeral is used the Classifier either takes the first position after the Numeral, the Adjective then following it and preceding the Noun, or the Classifier comes after Numeral and Adjective —(See XLIX.), as:—

一間大屋 yat, kán tái² uk, a large house.

一大間屋 yat, tái² kán uk, a large house.

XLIX. When, however, the Adjective expresses Nationality it invariably immediately precedes the Noun and follows the Classifier, whether a Numeral Adjective appears in the sentence or not, as:—

一個英國人 yat, ko' Țing kwok, Țyan, an—Englishman.

嗰個唐人 'ko ko' Ț'oug Țyan, that—Chinese.

L. The Demonstrative Adjective Pronoun and Classifier are often used together before a noun, the commonest combinations of the two being 呢個 Țni ko' and 嗰個 'ko ko'.

Note 1.—Some Dictionaries give these two forms as *this* and *that*. This, however, is incorrect. The 呢 Țni represents the English "this," 個 ko' is untranslatable; unfortunately, according to our ideas, 呢 Țni cannot always be used alone, but must often be accompanied by a Classifier. 個 ko' is a Classifier and, being one of the commonest in use, has been supposed by Europeans to be a part of the word *this*, or *that*, as the case may be. That this opinion is erroneous and the view here enunciated is correct the change of classifier before the different classes of Nouns will show, for it is still adhered to when used with 呢 Țni and 個 ko', and the use of 呢 Țni and 個 ko' alone before a certain class of Nouns also proves it as:—呢回 Țni wúí *this time*, 嗰時 'ko Țshi *that time*.

Note 2.—呢 Țni and 個 ko' are used alone before Nouns of time and place, as above, without the need of any Classifier. 個 ko' can be used alone oftener than 呢 Țni, as:—個人 ko' Țyan, *that man*. It is often best rendered by *the* in English.

Note 3.—When more emphasis or rather more distinctness in pointing out the particular object meant is required the 個 ko' is repeated, as, however, the reduplication of 個 ko' i.e. 個個 ko' ko' is used to mean *every, each one, or all*, to prevent mistakes the former of the two, when one is to be a Demonstrative Adjective Pronoun and the other a Classifier, is put into an upper rising tone as 嗰個 'ko ko' and consequently written in a slightly different form to indicate that it is a colloquial word. Note the difference between the two, as:—

個個喺處咯 ko' ko' 'hai shü' lok, *all (every one, or each one, is) are here.*

嗰個人喺處咯 'ko ko' Țyan 'hai shü' lok, *that—man is here.*

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Remark.—It will be well for the learner to bear the above remarks in mind, or else he will commit many egregious errors. For example it will be quite correct when asked, "Who did this?" to reply 呢個人 $\text{ni ko}' \text{yan}$ or 呢個 $\text{ni ko}'$ simply; for 個 ko' is a Classifier that can be used with 人 yan ; but it would be incorrect to say in answer to, "Which piece of thread did you drop?" to say 呢個 $\text{ni ko}'$; for 個 ko' is not the proper Classifier for thread, 條 t'ü must be used in this case.

LI. The Classifier must be used with 呢 ni , but 個 ko' can be used alone, as:—

呢間屋 ni kán uk , *this—house.*

個屋 $\text{ko}' \text{uk}$, *that house.*

Exception.—呢 ni (as well as 個 ko') is used alone before common Nouns of Place and Time.

LII. When the Demonstrative and Classifier are thus combined it often happens that the Classifier is dropped in the Plural, 啲 ti , the Plural addition to 呢 ni taking its place, as:—

呢隻船 $\text{ni chek}_o \text{shün}$, *this—ship.*

呢啲船 $\text{ni-ti}_s \text{shün}$, *these ships.*

啲畚樹 $\text{ko}_p \text{p'o shü}^2$, *that—tree.*

啲啲樹 $\text{ko-ti}_s \text{shü}^2$, *those trees.*

LIII. If, however, the Classifier is retained in the Plural, it is then necessary that it should either be preceded by a Numeral, or that the word 幾 kéi , *several*, should be used between the Demonstrative and the Noun, as:—

呢幾隻狗 $\text{ni kéi chek}_o \text{'kau}$, *these several—dogs.*

三十部書 $\text{sám-shap}_2 \text{pò}^2 \text{shü}$, *thirty—books.*

LIV. A Classifier may be used alone without its Noun. This is the case when the Noun has been already used in the sentence or in a preceding sentence. Or even if the context shows plainly then the Classifier may be used instead of the Noun, in which case it is best rendered in English by *one*. The Noun may then be dropped and its place taken by its appropriate Classifier, the classifier being used in this way as in English we might use an Adjective substantively, or a Numeral Adjective without its Noun, or a Personal Pronoun, or the indefinite Pronoun *one*, as:—

個隻船好大個 $\text{ko}' \text{ chek}_o \text{ shün 'hò tái}^2 \text{ ko}'$, *the vessel was a very large one.*

有幾多人嚟 有三個嚟 $\text{'Yau 'kéi to}_s \text{ yan}_s \text{ lai? 'Yau sán ko}'_s \text{ lai.}$

How many men came? There were three came.

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有一個叫做陳亞日 'yau yat, ko' kiu' tsò² ǰ Ch'an Á' Yat₂, *there is one called Ch'an Á Yat.*

LV. The Classifier is often used where in English the Indefinite Article would appear, as:—

三個銀錢個月 sám ko' ǰ ngan 'ts'in* ko' yüt₂, *three dollars a month.*

Remark.—The Rules given above are equally applicable to the Genuine Classifiers as well as to other words such as 'pair,' &c. commonly miscalled Classifiers when used in Chinese.

LVI. List of Classifiers and other words used before nouns.

1. 'Chán 盞 is applied to lamps, &c., as:—

一盞燈 yat, 'chán ǰ tang, *a lamp.*

一盞火 yat, 'chán 'fo, *a lighted lamp.*

一盞油 yat, 'chán ǰ yan, *a lamp-saucer full of oil.*

Note.—The Classifier 盞 'chán after 燈 ǰ tang *lamp*, i.e. used in combination with it, as:—燈盞 ǰ tang 'chán, forms a Compound Noun. It is the name given to the saucer-like portion of a Chinese lamp which holds the oil and wick.

2. Chek, 隻 is used for boats, ships, birds, animals, the hands, the feet, plates, balls of opium, &c., &c., as:—

三隻手 sám chek, 'shau, *a pilferer.*

大隻船 tái² chek, ǰ shün, *a large ship.*

八隻烟坭 pát. chek, yín ǰ nai, *eight balls of opium.*

一隻唐人狗 yat, chek, ǰ T'ong yan 'kau, *a Chinese dog.*

Exception.—The Classifier 個 ko' is more appropriate with 熊人 ǰ hung ǰ yan, *a bear.*

3. Chí 枝 is applied to sticks, walking sticks, muskets, &c., pencils, pens, flowers, branches of trees, pieces of ginseng, cinnamon, &c., &c., forks, lamps, flags, masts, flagstuffs, candles, incense-sticks, a band or body of soldiers from two upwards, oars, &c., as:—

一枝筆 yat, chí pat, *a pen, or pencil.*

一枝花 yat, chí fá, *a flower.*

一枝樹枝 yat, chí shü² chí, *a branch of a tree.*

4. ǰ Chong 椿 is used with 事情 sz² ts'ing, *an affair, a concern*, 'where the object of the speaker is to speak specially of one matter amongst a number. It is

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a means of particularising.' '件 $kín^2$ is much more common with 事情 sz^2 ts'ing.'

5. ㄘh'ong 牀, a *bed*, is used with coverlet, mattress, and very rarely with carpet, as:—

一牀褥 $yat, \text{ㄘ}h'ong\ yuk_2$, a *mattress*.

6. ㄘh'ong 張 though it means to spread out is not applied only to articles that may be spread out, such as sheets, table-covers, mats, documents, letters, newspapers, (where the latter are unsealed or opened out, not closed in envelopes, or wrappers, &c.) curtains, carpets, beds, tables; but also to chairs, stools, &c., as:—

一張八仙檯 $yat, \text{ㄘ}h'ong\ pát, \text{ㄘ}sín\ 't'oi_*$, an *octagonal table*.

一張睡椅 $yat, \text{ㄘ}h'ong\ shui^2\ 'yí$, an *easy chair*.

一張信 $yat, \text{ㄘ}h'ong\ sun^2$, a *letter* (not enclosed in an envelope).

打開咁張新聞紙 $'tá\ hoi\ 'ko\ \text{ㄘ}h'ong\ \text{ㄘ}san\ \text{ㄘ}man\ 'chí$, *open out that newspaper*.

7. ㄘh'ong 場 is used for matters, or business, &c., as:—

一場好心 $yat, \text{ㄘ}h'ong\ 'hò\ \text{ㄘ}sam$, a *good action*.

打一場交 $'tá\ yat, \text{ㄘ}h'ong\ \text{ㄘ}káu$, to *have a fight*.

打一場官府 $'tá\ yat, \text{ㄘ}h'ong\ \text{ㄘ}kwün\ 'fú$, to *take a case to Court*.

8. 炷 $Chü'$ is applied to cash, or incense sticks, games of fán-tán, &c., as:—

一炷錢 $yat, \text{ㄘ}hü' \text{ㄘ}ts'in$, a *pile, or heap, or lot of cash*.

一炷香 $yat, \text{ㄘ}hü' \text{ㄘ}h'ong$, a *cluster of incense sticks*.

一炷攤 $yat, \text{ㄘ}hü' \text{ㄘ}tán$, a *game of fán-tán*.

9. Fái' 塊 is used with cloth, leaves of trees, or plants, mirrors, stones, wood, iron, copper, paper, &c., as:—

一塊樹葉 $yat, \text{fái}' \text{shü}^2\ \text{yí}_2$, a *leaf*.

一塊木 $yat, \text{fái}' \text{muk}_2$, a *piece of wood*.

一塊石 $yat, \text{fái}' \text{shék}_2$, a *piece of stone*.

10. Fuk, 幅 is applied to walls, pictures, maps, pieces of ground, cloth, &c., as:—

一幅田 $yat, \text{fuk}, \text{ㄘ}t'in$, a *field*.

一幅字 $yat, \text{fuk}, \text{tsz}^2$, a *scroll*.

一幅畫 $yat, \text{fuk}, 'wá_*$, a *picture*.

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11. 'Fún 欸 is applied to sections, or articles of laws, treaties, petitions, business, news, cash, cases in Court, &c., as:—

- 欸事 yat, 'fún sz², a matter of business.
- 欸生意 yat, 'fún shǎng† yí, a business.
- 欸錢 yat, 'fiu ts'in, one kind of cash.
- 欸案件 yat, 'fún on' kin², a case (in Court).

12. Fung 封 is used for letters and despatches, &c., as:—

- 封信 yat, fung sun², a letter.
- 封文書 yat, fung man shü, a despatch.

13. 'Há 吓 is used for sighs, and in a number of phrases where short periods of time are expressed, as:—

- 吓一吓氣 'tau yat, 'há héi, to give a gasp, or sigh.

14. 'Hau 口 is applied to small arms, to knives, swords, &c., and individuals, as:—

- 一口對面笑 yat, 'hau tuí. mín² síú, a revolver, or pistol, &c., &c.
- 一口六口連 yat, 'hau lük, 'hau 'lín* (or 'lím), a six-barrelled revolver.
- 拐帶人口 kwái tái, yan 'han, to kidnap.
- 一口人 yat, 'hau yan, an individual.
- 一口鐵鑊 yat, 'hau t'it, wok, an iron cooking pan.
- 一口劍 yat, 'hau kím, a sword.
- 三口刀 sám 'hau tò, three knives.

15. 'Hòm 礮 is applied to cannon, muskets, &c., as:—

- 一礮大炮 yat, 'hòm tái² p'áu, a cannon.
- 一礮鎗 yat, 'hòm ts'óng, a musket, (&c.)
- 一礮米 yat, 'hòm 'mai, a mortar full of rice.

16. Ká' 駕 is used with fire-engines, carriages, jinrickshas, &c., as:—

- 一駕(馬)車 yat, ká' ('má) ch'e, a carriage.
- 一駕水車 yat, ká' 'shui ch'e, a fire-engine.

17. Ká' 架 is the Classifier of screens, pictures, pier-glasses, and whatever is framed, as:—

- 一架鏡 yat, ká' keng'†, a mirror.

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18. Kán 間 is applied to houses, or shops, and most buildings, rooms, monasteries, convents, temples, &c., &c., as:—

- 一間屋 yat, kán uk, a house.
 一間舖 yat, kán p'ò', a shop.
 七間房 ts'at, kán 'fong*, seven rooms.
 喺嗰間廳 'hai 'ko kán t'eugt, in the sitting room.

Exception.—Do not use 間 kán before the word *pagoda*.

19. Kín² 件 is used for articles of clothing, matters of business, goods, such as balls of opium, cases in Court, cushions, &c., &c., mirrors, glass, &c., as:—

- 一件事 yat, kín² sz², a matter of business.
 一件衫 yat, kín² shám, a jacket.
 一件案 yat, kín² on', a case in Court.
 一件木板 yat, kín² muk₂ pán, a board.

20. Ko' 個, 箇, 个 is used before the names of the human species and many inanimate objects; no definite rule can be laid down as to its use. On the other hand it is absurd to say that it can be used with 'other substantives when the correct classifier is unknown.'

- 一個人 yat, ko' yan, a man.
 一個鐘 yat, ko' chung, a bell.

21. 'Kün 卷 is applied to pictures, maps, plans, books, as:—

- 書卷 shü 'kün, books.
 一卷地理圖 yat, 'kün t'ei² 'lái t'ò', a map.

22. 'Kwún 管 is applied to needles, nails, pencils, fifes, flutes, flageolets, pipes, water-pipes, quills, and tubular objects, &c., as:—

- 一管針 yat, 'kwún cham, a needle.
 一管簫 yat, 'kwún shü, a flute.

23. Man 文 is used for cash and coins, &c., as:—

- 一文錢 yat, man* 'ts'in*, a cash.
 一文銀錢 yat, man* 'ngan 'ts'in*, a dollar.

24. Mán² 面 is applied to gongs, looking-glasses, shields, &c., as:—

- 一面鑼 yat, mán² lo, a gong.
 一面鏡 yat, mán² keng' t, a looking-glass.
 一面籐牌碟 yat, mán² t'ang p'ai t'ip₂, a rattan shield.

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25. 門 mún is applied to pieces of artillery, anchors, rudders, matters of business, &c., as:—

- 一門炮 yat, mún p'áu , a piece of artillery.
 一門生意 $\text{yat, mún shángt' yí}$, a business.
 一門事業 yat, mún sz' yíp , a matter of business.

26. 粒 nap is applied to seeds, grains, buttons, grains of sand, shot, peanuts, fleas and other vermin, mites (of humanity), spots on the person, &c., as:—

- 一粒鈕 yat, nap, nau , a button.
 一粒星 yat, nap, sing , a star.

27. 眼 ngán is used with, or for, needles, lamps, nails, wells, &c., as:—

- 一眼針 yat, ngan cham , a needle.

28. 把 pá is used for articles that can be grasped though not confined to such things alone, as, knives, umbrellas, a head of hair, torches, a bunch of chopsticks, sheaves of grain, or large bundles of grass, firebrands (both literal and figurative,) as:—

- 一把刀 yat, pá tó , a knife.
 一把遮 yat, pá che , an umbrella.

29. 板 pán is applied to *tableau vivant*, as:—

- 一板色 yat, pán shik , a *tableau vivant*.

30. 匹 p'at is used for horses, &c., as:—

- 一匹馬 yat, p'at, má , a horse.

31. 篇 p'in is used with essays of all kinds, as:—

- 一篇文章 $\text{yat, p'in man chōng}$, an essay.

Note.—篇 p'in is here used in a different manner to what it is when it is used with the word book, as:— 一篇書 yat, p'in shū . In this connection it is not a Classifier but means a *page* of a book.

32. 倉 p'ó is used for trees, vegetables, &c., as:—

- 一倉樹 yat, p'ó shū , a tree.
 一倉菜 yat, p'ó ts'oi , a vegetable.

33. 鋪 p'ò is used with bed, as:—

- 一鋪牀 yat, p'ò ch'ong , a bed.

34. 部 pò is used for books, as:—

- 幾部書 kái pò shū , several books.

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35. 'Pún 本 is used for volumes of books, acts of plays, &c., as:—
 一本書 yat, 'pún shü, a book.
 一本戲 yat, 'pún héi, an act (of a play).
36. P'ung² 醜 is applied to bad odours, and walls, &c., as:—
 一醜隨 yat, p'ung² ts'ui, a stench.
 一醜牆 yat, p'ung² ts'óng, a wall.
37. Shing 乘 is applied to carriages, sedan chairs, &c., as:—
 一乘轎 yat, shing 'kiú*, a sedan chair.
 一乘車 yat, shing ch'e, a carriage.
38. 'Sho 所 is used with buildings, places, &c., as:—
 一所花園 yat, 'sho fá yün, a garden.
39. Shü[†] 處 is used with places, &c., as:—
 一處地坊 yat, shü[†] téi² fong, a place.
40. Tái² 帶 is used with walls, trees, &c., as:—
 一帶圍牆 yat, tái² wai ts'óng, a surrounding wall.
 一帶樹木 yat, tái² shü² muk, a row of trees.
 一帶水 yat, tái² 'shui, a neighbourhood, or locality.
41. Tát. 筴 is used for spots, or marks, &c., &c., as:—
 一筴地坊 yat, tát. téi² fong, a spot, a place.
 一筴印跡 yat, tát. yan² tsik, a mark.
42. Tau 筴 is used as a Classifier of trees, as:—
 一筴樹 yat, tau shü², a tree.
43. 'Tím 點 is applied to dots, spots, hours, drops of fluid, souls, inspirations, actions of the mind, &c., as:—
 一點靈魂 yat, 'tím ling wan, a soul.
 一點靈機 yat, 'tím ling ke, a sudden inspiration, a happy thought.
 一點好心 yat, 'tím 'hò sam, a kind heart.
44. 'Ting 頂 is applied to hats, caps, sedan chairs, &c., as:—
 一頂轎 yat, 'ting 'kiú*, a sedan chair.
 一頂帽 yat, 'teng[†] 'mò*, a hat.

Note.—This word is often pronounced 'teng. It is pronounced 'ting or 'teng when speaking of a sedan chair; and 'teng when referring to a hat or cap. It is however very generally in colloquial pronounced 'neng when used with the word hat, as:—yat, 'neng 'mò*, a hat.

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45. T'ip. 貼 is applied to charms, plasters, &c., as:—

一貼符 yat, t'ip, fú², a charm.

一貼膏藥 yat, t'ip, kò yòk², a plaster.

46. 條 is used for a handkerchief, a single stocking, a pair of trousers, a road, a street, snakes, whips, girdles, fish, worms, rivers, pieces of thread, sticks, pieces of wood, rattan, bamboo, reins, a single body or person, a passage or hall in a house, villages, seas, &c., as:—

一條路 yat, t'íu ló², a road.

一條河 yat, t'íu ho, a river.

一條蛇 yat, t'íu she, a snake.

一條魚 yat, t'íu 'yü*, a fish.

一條褲 yat, t'íu fú², a pair of trousers.

一條柴 yat, t'íu sbái², a piece of wood.

Note.—With regard to the last two examples, the first might be translated, *a length of trousers*, that being the Chinese equivalent of *pair* when that word is applied to trousers. In the same way the second might be rendered *a length of wood*, or *stick of wood*, i.e. a piece of wood that is not simply square, or round, or flat; but whose predominating quality is length.

47. T'ö, or To 朶 is applied to flowers, flames of fire, or the flame of a lamp, &c., as:—

一朵花 yat, t'ö fá, a flower.

一朵火 yat, t'ö fo, a light.

48. T'ò 道 is applied to charms, Imperial commands, &c., &c., as:—

一道符 yat, t'ò fú, a charm.

一道聖旨 yat, t'ò shing² chí, an Imperial command.

一道文書 yat, t'ò man shü, a despatch.

49. T'ò 度 is not always applied to places over, or through which one can pass. It is used for bridges, doors, an official residence, or office, a despatch, seas, rivers, embankments, staircases, &c., as:—

一度橋 yat, t'ò k'íu, a bridge.

一度門 yat, t'ò mún, a door.

一度海 yat, t'ò hoi, a sea.

一度樓梯 yat, t'ò lau t'ai, a staircase.

50. T'oi 檯 is applied to theatrical plays, &c., as:—

一檯戲 yat, t'oi héi², a play.

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51. ㄅㄩㄥ 堂 is applied to curtains, suits, ladders, &c., as:—
 一堂蚊帳 yat, ㄅㄩㄥ ㄇㄢ ㄔㄨㄥˊ, a mosquito net.
 一堂梯橫 yat, ㄅㄩㄥ ㄊㄞˊ ㄩㄤˊ, a ladder.
52. ㄗㄨㄛˊ 座 is applied to houses, pagodas, temples, hills and mountains, cities, idols (images), lighthouses, forts, &c., as:—
 一座廟 yat, ㄗㄨㄛˊ ㄇㄧㄠˊ*, a temple.
 一座塔 yat, ㄗㄨㄛˊ ㄊㄚˊ, a pagoda.
 一座樓 yat, ㄗㄨㄛˊ ㄌㄠˊ*, a house.
 一座祠堂 yat, ㄗㄨㄛˊ ㄗㄨˊ ㄗㄩㄥˊ, a monastery.
53. ㄗㄨㄣˊ 尊 is used with idols, Buddhas, and sometimes with cannon, as:—
 一尊佛 yat, ㄗㄨㄣˊ ㄈㄛˊ, a Buddha.
 Note.—This Classifier is only used with the word cannon by literary men. No. 25 is the one oftener and more commonly used.
54. ㄗㄨㄥ 宗 is applied to cases in court, affairs, business matters, &c., as:—
 一宗事幹 yat, ㄗㄨㄥ ㄗㄨˊ ㄎㄢˊ, a matter.
 一宗案件 yat, ㄗㄨㄥ ㄨㄢˊ ㄎㄢˊ, a case.
55. ㄊㄩㄣˊ 段, or ㄊㄩㄣˊ 端 Tūn is applied to pieces of news, or pieces of ground, essays, &c., as:—
 一段文字 yat, ㄊㄩㄣˊ ㄇㄢ ㄗㄨˊ, an essay.
 一段古 yat, ㄊㄩㄣˊ ㄍㄨˊ, a story of olden times.
56. ㄗㄩㄣˊ 團 is applied to earth, cotton, snow, whatever can be held in the hand, and harmonious feelings, good intentions, &c., &c., as:—
 一團線 yat, ㄗㄩㄣˊ ㄕㄩㄢˊ, a roll of thread.
 一團坭 yat, ㄗㄩㄣˊ ㄋㄞˊ, a lump of earth.
 一團和氣 yat, ㄗㄩㄣˊ ㄨㄛˊ ㄏㄞˊ, a peaceful time.
57. ㄨㄞˊ 位 is applied to respectable persons, &c., as:—
 三位先生 sám ㄨㄞˊ ㄕㄩㄢˊ ㄕㄨㄢˊ†, three gentlemen.
 一位女客 yat, ㄨㄞˊ ㄋㄩˊ ㄏㄚˊ, a lady visitor.
 一位神 yat, ㄨㄞˊ ㄕㄨㄢˊ, a god.
 一位菩薩 yat, ㄨㄞˊ ㄕㄨˊ ㄗㄚˊ, an idol.
 一位官府 yat, ㄨㄞˊ ㄎㄨㄢˊ ㄈㄨˊ, an official.
58. ㄩㄣˊ 員 is applied to officers of government, as:—
 一員案察 yat, ㄩㄣˊ ㄢˊ ㄗㄚˊ, a judge.
 一員欽差 yat, ㄩㄣˊ ㄑㄢˊ ㄕㄞˊ, an ambassador.
59. ㄩㄣˊ 圓 is applied to coins, as:—
 一圓銀 yat, ㄩㄣˊ ㄋㄢˊ*, a dollar.

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Note.—It may be noted that some of the above words had better not, in some connections, be considered as Classifiers; but are sometimes better rendered in English partitively.

LVII. Besides the above the following may sometimes be heard.

1. 株 *Chü* as a Classifier of trees.

Note.—This is a book language Classifier; but it is occasionally used in conversation by literati.

2. 根 *Kan* as a Classifier of trees.

Note.—This is used by natives of other parts of China, and is not a pure Cantonese use of the word.

LVIII. Avoid the following in Colloquial.

1. 尾 *Méi*, a tail, which is used in the book language as a Classifier of fish, as:—鯨魚十尾 *wán 'yü* shap₂ 'méi*, ten tench. In the Colloquial 條 *t'íu* should be used.

2. 顆 *Fo'* a clod, used in the book language as a Classifier of pearls, beads and similar articles. 粒 *nap*, is the word which should be used in the Colloquial.

3. 方 *Fong* a square, is used in the book language as a Classifier of squares of ink, inkstones, junkets of beef, mutton, pork, &c.

Note.—This latter however might be rendered in English by the words *square*, or *piece*, and might be looked upon as a partitive construction.

LIX. The following is a list of words generally included in Lists of Classifiers, but omitted in this book from the List of Genuine Classifiers given above, and for the most part consisting of Nouns used partitively.

1. 陣 *Ch'an²* is used with showers, times, noises, fits of temper, gusts, puffs, and flashes of light, as:—

一陣風 *yat, chan² fung*, a gust of wind.

一陣光 *yat, chan² kwong*, a flash of light.

一陣雨 *yat, chan² 'yü*, a shower.

一陣火氣 *yat, chan² 'fo héi'*, a fit of anger.

2. 札 *Chát*. 札 is used for rolls, or packages, bunches of flowers, bundles of papers and letters, as:—

一札紙 *yat, chát, 'chí*, a bundle of paper, or papers.

一札花 *yat, chát, 'sí*, a bouquet.

咁札野 *ko chát, 'yé*, that bundle of things.

3. 炷 *Chü²* is used with regard to incense, as—

一炷香 *yat, chü² hōng* a bunch of incense sticks.

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4. Chün' 串 is applied to anything strung together, as a string of cash, or beads, as:—

一串珠 yat, chün' çhü, a string of beads.

5. Fú' 副 is used for sets of beads, tools, buttons, bedding, writing materials, bed-boards, coffins, &c., as:—

一副檯椅 yat, fú' to'í 'yí, a set of chairs and tables.

一副架撐 yat, fú' ká' ch'áng, a set of implements.

一副長生 yat, fú' çh'óng shángt, a coffin, or set of coffin boards, (generally applied to one when bought before death.)

6. 行 a column of words, or row of objects, or men, &c., as:—

一行字 yat, çhong tsz', a column of character.

7. 'Kwú' 股 is applied to shares in business and heads of essays, &c., as:—

一股份 yat, 'kwú fan', a share (in business).

一股生意 yat, 'kwú shángt 'yí, a business of one share.

一股文章 yat, 'kwú man çh'óng, a head of an essay.

8. Kui' 句 is applied to sentences, phrases, &c., as:—

一句說話 yat, kui' shüt, wá', a sentence.

9. Kuk' 局 is applied to games of chess, to gentry and people of a neighbourhood, or company for public business, &c., as:—

一局碁 yat, kuk' çk'ái, a game of chess.

一局紳紳 yat, kuk' çshan çk'am, the body of gentry.

一局百姓 yat, kuk' pák, sing', the body of the people.

10. 羣' Kw'an 羣 is used for droves, flocks, herds, crowds, schools of fish, flights of flies, &c., as:—

一羣綿羊 yat, çkw'an çmín çy'óng, a flock of sheep.

一羣烏蠅 yat, çkw'an çwú çying*, a lot of flies.

一羣人 yat, çkw'an çyan, a crowd of men.

11. P'at, 疋 is applied to pieces of cloth, silk, game, &c., as:—

一疋布 yat, p'at, pò', a piece of cloth.

12. Páu 包 is used for bales, bundles, or packages, &c., as:—

一包書 yat, páu çshü, a bundle of books.

一包衣物 yat, páu 'yí mat', a bundle of clothing.

一包貨 yat, páu fò', a bale of goods.

13. Tám' 担 is applied to burdens, weights, &c., as:—

一担水桶 yat, tám' 'shui 't'ung, a pair of water pails.

一担籬 yat, tám' çlo, a couple of carrying baskets.

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一担貨物 yat, tám' fo' mat, a picul of goods, (i.e. a hundred catties, or 133 lbs.)

一担山水 yat, tám' shán' shui, a load of hill water.

八担炭 pát, tám' t'án', eight piculs of coal, (nearly half a ton.)

14. Tui² 隊 is used for a crowd of people, a flock of birds, or animals, a school of fish, a fleet of ships, &c., &c., as:—

一隊人 yat, tui² yau, a crowd of people.

一隊雀鳥 yat, tui² tsok, níú, a flight of birds.

一隊魚 yat, tui² 'yü*, a school of fish.

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LX. The Adjective, when used attributively, or predicatively, occupies the same position in the sentence that it does in an English one.

Exception.—It is the first word in the phrase, or sentence when the principal, or only idea used is in regard to the quality expressed by the Adjective. The Chinese habit of leaving out even the verb in a sentence accounts often for the Adjective taking the foremost place, as:—

熱過頭 yit, kwo' t'au, it is too hot.

長得嚟 ch'óng tak, tsai², it is too long.

短咯唔够使 'tün lok, 'm kau' shai, it is short, there is not enough for use.

Note.—The verb is not always necessary in Chinese when it is used predicately in English, therefore the position of the Adjective with regard to the Noun shows whether it (the Adjective) is used in the predicate or otherwise. When the latter is the case it follows the Noun, and it precedes it when it is used attributively.

Exceptions.—The Adjective follows as well as precedes the Nouns in a few cases in Chinese. In these cases the meaning differs according to the position of the Adjective before or after the Noun.

荔枝乾 'lai chí kón, dried li-chis
(the dried fruit).

乾荔枝 kón 'lai chí, a dry (without
juice) li-chi.

龍眼乾 lung 'ngán kón, dried
lung-ngáns (as above).

乾龍眼 kón lung 'ngán, dry lung-
ngáns (as above).

魚生 yü shángt, a dish composed of
uncooked fish dished up with condi-
ments is so termed.

生魚 shángt 'yü*, fresh fish.

LXI. The Comparative Degree of Adjectives is formed by the word 啲 ti being added to the Adjective, as:—

好 hò, good, 好啲 hò ti, a little better, or better.

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Note.—This might be called a qualified Comparative; for it is limited in its meaning and does not have the fulness of meaning of the English Comparative. It also differs from the Comparatives given below. In common conversation, however, its limited meaning is often lost sight of.

LXII. The words 更 kang' or 重 chung² are prefixed to the Adjective in its Positive Degree and often in its Qualified Comparative Degree and form a Comparative, being identical with the English Comparative, as:—

大 tái², large; 更大 kang' tái², or 更大啲 kau² tái² ʔi, larger.

Note.—啲 ʔi is also used after the Adjective sometimes when 更 kang' and 重 chung² have already been employed before the Adjective, as:—更好啲 kang' 'hò ʔi, 重好啲 chung² 'hò ʔi, better. These forms are both quite admissible and in common use.

LXIII. What French Grammarians call the Comparative of Equality is expressed in Chinese as follows:—

個隻咁大 kò' chek kom tái², as large as that one.

好似呢條咁長 'hò 'tsz ní ʔi'í kom ʔi'óng, as long as this one, (lit. like this one so long).

LXIV. The Repeated Comparative is often rendered by 越 yüt₂ as:—越 大越好 yüt₂ tái² yüt₂ 'hò, the larger the better.

Note.—That it is to be rendered in English by the Definite Article *the* and the Comparative.

LXV. The Repeated Comparative is sometimes rendered without the 越 yüt₂ the juxtaposition of the two Comparatives showing well enough what is meant, as:—

大啲好啲 tái² ʔi 'hò ʔi, the larger the better.

Note.—It is perhaps as well or better to render the above, as, *it would be better to be larger.*

LXVI. The Superlative Degree is formed by prefixing 至 chí², 頂 'ting, 極 kik₂, or 上 shǒng² to the Adjective, as:—

長 ʔi'óng, long; 至長 chí² ʔi'óng, longest.

好 'hò, good; 頂好 'ting 'hò, the best.

𤝵 ʔai, bad; 極𤝵 kik₂ 'yai,* the worst.

好 'hò, good; 上好 shǒng² 'hò, the best.

Remark. The last form is also used as a Comparative, as:—上貨 shǒng² fo² superior goods.

Note 1.—第一好 tái² yat, 'hò, literally, "No. 1 good," is sometimes used when in English we would say, *the best.*

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Note 2.—**十分** shap₂ fan used before an Adjective should be rendered by *very* and the Superlative Degree, or the latter alone as the sense may direct, as:—

十分遠 shap₂ fan 'yün, *very far, or very far indeed.*

十分好 shap₂ fan 'hò, *very good, or the best.*

Note 3.—In a sentence with a Verb *best* is better relegated to the end of the sentence though it is permissible to put it at the beginning, as:—**至好做** chí' 'hò 'kom tsò², or **做至好咯** 'kom tsò² chí' 'hò lok, or **極好係做** kik₂ 'hò hai² 'kom tsò², or **做係極好** 'kom tsò² hai² kik₂ 'hò, *it is best to do it so, or to do it so is best.* But with **十分好** shap₂ fan 'hò and **第一好** tai² yat, 'hò and **頂好** 'ting 'hò it must be placed at the end.

The reason of **十分** shap₂ fan being thus employed is that, the decimal system being in use amongst the Chinese, ten parts, or divisions of any thing form in a Chinese mind the idea of completeness: so **十分好** shap₂ fan 'hò gives a Chinese the idea that whatever is spoken of in that way is completely, entirely—in all its tenths, which go to make up the whole, good; or rather that the quality of goodness is, as it were, divided into ten parts, certain things to which the quality of goodness appertains only possessing certain tenths of this goodness, whereas the one to which **十分** shap₂ fan is applied possesses the goodness in its fulness of ten parts. It is curious to notice, however, that exaggeration has rendered it necessary to introduce a still stronger form than **十分** shap₂ fan, when the latter form expresses, as above stated, completeness: completeness or entirety having been used in an exaggerated sense when it was not strictly applicable, a still stronger expression has been felt to be necessary to express the idea of completeness, or entirety in a higher or the highest degree, hence the phrase **十二分(好)** shap₂ yi² fan 'hò, which might be rendered by *the very very (best).*

Remark.—The Adjective itself undergoes no change, it will be noticed: this will best be seen by literally translating the forms which represent the Comparative and Superlative Degrees in English, as:

好 'hò, *good*, **好啲** 'hò tsi, *good a-little-more*; **更好** kang' 'hò, *more good.*

十二分好 shap₂ yi² fan 'hò, *twelve parts good, &c. &c.*

LXVII. When the word *than* is used in English with a Comparative, the Adjective in Chinese need not be accompanied by any sign of the Comparative Degree—the *than* showing conclusively that it cannot be put into the Positive Degree in English, as:—

乾過嗰個 kòn kwo' 'ko ko', *dryer than that — (one).*

Note.—According to the genius of the Chinese language there is no necessity, when the sense is shewn plainly enough by the context, to add words. One reason of this may be

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that a multiplicity of little words has a tendency to obscure the meaning in a monosyllabic language devoid of inflexion and conjugation.

At the same time both 啲 *ti* and 更 *kang*' may be used as well when 過 *kwo*' appears in a sentence, as:—

更大過呢啲 *kang' tai' kwo' ni ti*, larger than these.

長啲過啲個 *ch'ong' ti kwo' 'ko ko'*, longer (or a little longer) than that — (one).

更大啲過佢嘅 *kang' tai' ti kwo' 'k'ui ke'*, larger than his (or rather larger than his.)

The use of 啲 *ti* and 更 *kang*' often give more force to the Comparative when used with 過 *kwo*' forming to some extent a Comparative of Intensity, as opposed to a simple Comparative.

LXVIII. Many Adjectives are formed from Nouns by the addition of 嘅 *ke*', as:—

英國 *Ying Kwok*, *England*. 英國嘅 *Ying Kwok. ke'*, *English*.

Note 1.—The 嘅 *ke*' is, however, often dropped, and it is often better to drop it when the Adjective is used attributively, as:—

英國人 *Ying Kwok. yan*, *an Englishman*.

英國野 *Ying Kwok. 'ye*, *English things*.

Note 2.—When used predicatively, however, it is better to retain the 嘅 *ke*', as:—

佢係英國嘅人 *'k'ui hai' Ying Kwok. ko' yan*, *he is an Englishman*.

Remark.—The 嘅 *ke*' is sometimes useful in differentiating the meaning of words or terms which might otherwise be confused together, as for example:—

大人 *Tai' yan*, *His Excellency, His Lordship, &c.*, or it may be translated by its primary meaning that of a large or great man; but if 嘅 *ke*' be inserted any ambiguity is gone at once, it cannot then be a title, as:—大人嘅 *tai' yan ke'*, *a great, or large, or tall man*.

LXIX. The Chinese always say “new and old” and not “old and new,” as:—

新舊約書 *San Kau' Yök. (Shü)*, *the Old and New Testaments*, lit. New Old Covenants (or Covenant Books.)

NUMERAL ADJECTIVES.

LXX. The Cardinal Numerals, given on page 3, are strictly speaking the only Numeral Adjectives in Chinese, the other forms of Numeral Adjectives being

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expressed by their combination with other words, or with themselves. Those given at the beginning of the book will be sufficient to guide the student in the use of these words.

Note.—十 *shap*₂, ten if meant in Chinese is generally understood, or so represented as to be understood. It may be omitted or not when used with other numbers, the position of the figure which represents the number of tens plainly showing that it must be tens and nothing else. When there is no ten shown in English, say as in 101, the one is shewn to belong to the units by the insertion of 零 *leng*₁ between the two ones, as:—一百零一 *yat*₂ *pák*₀ *leng*₁ *yat*₁; without it the figures would stand for 110, as:—一百一 *yat*₂ *pák*₀ *yat*₁. The one, it will be noticed, is also omitted before figures, as:—hundred and one instead of *a* or *one* hundred and one. 零 *leng*₁ may be introduced between any of the figures expressing numbers as: 二零一 *yi*² *shap*₂ *leng*₁ *yat*₁, *twenty and one*, or between all of them, as 一百零二零一 *yat*₂ *pák*₀ *leng*₁ *yi*² *shap*₂ *leng*₁ *yat*₁, *one hundred and twenty and one*, but it is better for the beginner to use it sparingly, except when its use points out what in English is shown by the insertion of a cypher between the figures.

LXXI. In speaking of time an ambiguity may arise as to whether for instance the speaker means “half past one,” or “an hour and a half,” unless something else is said as well which will show clearly what is meant, as:—

一點鐘 *yat*₁ *‘tim* *‘chung*, which may mean, *one o'clock*, or *one hour*.

Note. 1.—To make sure as to which is meant it is often as well to ask questions similar to the following:—個陣時打嘍一點鐘未呀 *Ko*² *chan*₂ *shí*² *‘ta*² *‘cho* *yat*₁ *‘tim* *‘chung* *méi*² *‘á*? *Had it struck one o'clock then?* To be followed by the questions 噉係一點咯 *‘kom* *hai*² *yat*₁ *‘tim* *lok*₀? *Then it was one o'clock?* 係要成點鐘噉做咩 *Hai*² *‘yú*² *sheng*₁ *‘tim* *‘chung* *‘hai* *tsò*² *mé*? *Did it take a whole hour to do?* If in the latter case this is not what was meant, the answer will be something like the following 唔係個陣時係一點鐘咯 *‘m* *hai*² *ko*² *chan*₂ *shí* *hai*² *yat*₁ *‘tim* *‘chung* *lok*₀, *no, it was one o'clock then*.

Remark.—It is by such methods that one has to resolve the precise facts out of what seem ambiguous statements in Chinese.

Note 2.—At the same time it must be remembered that where there seems no want of clearness in the English context, the contrary may be the case in Chinese, owing to the want of tense and other matters incident to the language; so it is better that the foreign student should use some word or phrase, when a certain length of time is meant, to show without doubt to the Chinese hearer that such is the meaning and that an hour of the day is not intended.

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Note 3.—A reference to the old English style of stating the hour and its meaning will show the Chinese idiom, which is the same:—e.g. *seven of the clock*, i.e. *seven hours of the clock* or *seven strokes of the clock* as it is in Chinese.

LXXII. The same order is observed in the construction of a phrase representing time on the clock, &c. as in phrases denoting weights, &c., as:—

六點半 luk₂ 'tím piún', *half past six.*

八點(過)一(個)骨 pá₂ 'tím (kwo') yat, (ko') kwat, *a quarter past eight.*

五點四個字 'ng 'tím sz' ko' tsz', or 五點搭四 'ng 'tím táp, sz', *twenty minutes past five.*

三點(過, or 零)十個嗰呢 sám 'tím (kwo', or 'lengt) shap₂ ko' 'mín 'ní, *ten minutes past three.*

LXXIII. 多少 to 'shíú is often used in Chinese when speaking approximately of a number and has the sense of *more or less*; or it may be often rendered by *some*, or *a few*, with a nearer approach to the idea in the Chinese mind when using it. When used with a definite number it may also be rendered by *thereabouts*, as well as by *more or less*, as:—

有多少係處 'yau to 'shíú 'hai shíú', *there are more or less, or there are a few, or there are some.*

有十個多少係處 'yau shap₂ ko' to 'shíú 'hai shíú', *there are ten or thereabouts, or there are ten more or less.*

LXXIV. The Ordinal Numerals are represented in Chinese by the use of 第² tai² with the Cardinal Numerals, as:—

第一 tai² yat, *first (or No. 1).*

Note 1.—個 ko' is generally used after them in the higher numbers; it may be used, however, or not with all of them.

Note 2.—第二 tai² yi² is also used to mean *next*, or *another* as 第二個月 tai² yi² ko' yüt, *next month, or another month.*

DATES.

As the Ordinal Numerals are largely used in dates it may prove useful to the beginner to have their combination with other words noted.

Note.—That in Colloquial there are no distinctive names for the days of the week, or month; but that like quakers the Chinese largely use the Ordinal Numerals for this purpose. In speaking of years they are commonly called the *first*, *second*, and so on years of such and such a reign, though the cycle of sixty years is also used.

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LXXV. In giving the date the Chinese invert, according to our ideas, the order of the words. The year comes first, then the month, and finally the day, as:—

同治十年八月十三 $T'ung\ Chi^2\ shap_2\ nín\ pát_0\ yüt_2\ shap_2\ sám,$ the
thirteenth of the eighth moon of the tenth year of T'ung Chi.

四月初七 $sz' yüt_2\ ch'ó\ ts'at,$ the seventh of the fourth moon.

Note.—That as in English it is not necessary, when it is quite plain from the context that the day of the month is meant, to say day; the word day is left out, as in the sentences above. The Chinese carry this further than the English, for the last denomination of anything mentioned, when others are mentioned before it, is not expressed, the number of such a denomination only being given, as:—

一個九銀錢 $yat, ko' 'kau\ ngan\ 'tsin^*$, one dollar and ninety (cents understood),
(lit. one [C.] nine silver cash.)

八錢一 $pát_0\ 'ts'in\ yat,$ eight mace and one (candarin understood.)

LXXVI. The word 初 $ch'ó$ is used before the days of the moon (or Chinese month) from the 1st to the 10th inclusive, and even if the word month does not occur in the conversation the use of this prefix shows when the first ten days of the month are spoken of that the number which follows it refers to a day of a month and not to anything else. Nothing is prefixed to the numbers representing the remaining two thirds of the days of the month, as:—

初一 $ch'ó\ yat,$ the first of the moon.

十三 $shap_2\ sám,$ the thirteenth.

LXXVII. It is a very common division to make of the month into three, and when one is uncertain as to the exact day when anything occurred, &c., instead of saying in the beginning, middle, or end of the month, though all these terms are used, it is more common to say, 初幾 $ch'ó\ 'kéi$, 十幾 $shap_2\ 'kéi$ and 廿幾 $ye^2,$ or $yá^2\ 'kéi$, or 二十幾 $yí^2\ shap_2\ 'kéi$, as:—

初幾打風颳 $ch'ó\ 'kéi\ 'tá\ fung\ kau^2,$ there was a storm in the 1st decade of
the moon.

我十幾翻去歸鄉吓 $'ngo\ shap_2\ 'kéi\ 'fan\ hui^2\ 'kwai\ 'hōng\ 'há,$ I returned
home in the 2nd decade of the moon.

廿幾有回音啱 $ye^2\ 'kéi\ 'yau\ 'wí\ 'yam\ kwá^2,$ I think there will be an answer
in the 3rd decade of the moon.

Note.—The beginning of the month is rendered as 月頭 $yüt_2\ 't'au.$

The middle ,, ,, 月中 $yüt_2\ chung.$

The end ,, ,, 月尾 $yüt_2\ 'méi.$

Remark.—月中 $yüt_2\ chung$ also means in the course of the month.

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LXXVIII. The word 號 $hò^2$ is used after any and every day of the English month, and this when the word month occurs in the sentence shows (sometimes the context will show it otherwise) that the number of which 號 $hò^2$ forms a suffix refers to a day of the English month, as:—

一號 $yat, hò^2$, *the first of the month (English)*, supposing that what has been already said shows that it is a day of the month that is being spoken of.

英人二號 $Ying\ yán\ yí^2\ hò^2$, *the second of the English month (lit. English man 2nd day [of month understood].)*

英月(份)二十號 $Ying\ yüt_2\ (fán^2)\ yí^2\ shap_2\ hò^2$, *the twentieth of the English month.*

LXXIX. New Year's eve is called 年卅呀晚 $nín\ sá^* \acute{a}^2\ mán$ i.e. the night of the thirtieth of the year, notwithstanding whether it really is the 29th, or 30th of the month; for, owing to the Chinese month being variable in its length, (some months having twenty-nine days and others thirty) it sometimes happens that the day that is so called is only the 29th of the month.

LXXX. New Year's day is 年初一 $nín\ ch'ó\ yat$, i.e. the first day of the year.

LXXXI. A month of thirty days is known as 月大 $yüt_2\ tái^2$, *a large month*, and one of twenty-nine as 月少 $yüt_2\ 'shíu$, *a small month*. These are the respective number of days in a Chinese month.

Note.—It has already been said (See *Dates* under Ordinal Numbers No. LXXIV), that the Ordinal numbers are employed in dates. It will however be found that:—

(a.) With regard to years it is sufficient and more correct to say, for example, 同治三年 $T'ung\ Chí^2\ sám\ níu$, *the third year of Tung Chí*, without using the 第 tai^2 before the 三 $sám$, &c.

(b.) With regard to the months of the year the same holds good, as:—今年八月 $kam\ nín\ pá₀\ yüt_2$, *the eighth month of this year*.

Exception.—This only holds good when Numerals are employed; for example, it is impossible to put 第 tai^2 before 正 $ching$, as:—正月 $ching\ yüt_2$, the first month of the year. In fact this month may be said to be the only one which has a name, as above, applied to it in colloquial, for though 正 $ching$ may mean the *first* when applied to months it is not a Numeral. It is worth nothing that 正 $ching$ thus used is in a different tone to what it is in when it is used otherwise, then it is pronounced 正 $ching^2$. It may further be noted that if the word 第 tai^2 is used before 月 $yüt_2$ it should then be rendered into English by the first month that say such and such a thing happened, irrespective of whether

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it be the first month of the year or not. It is not then to be considered as the first month of the regular year.

(c.) There is likewise no need to use the 第 *tai*² before the days of the English, or Chinese month. Before the first ten days of the Chinese month it is impossible to use it as there is no place for it to come in.

(d.) 第 *tai*² can only be used in connection with the days of the week in the following manner, as for instance, *the third day of that week*, 咁個禮拜第三日 'ko ko' 'lai pái' tai² sám yat₂.

LXXXII. The names of the days of the week are in Cantonese, as follows:—

Sunday	禮拜(日) 'lai pái' (yat) ₂ .	Thursday	禮拜四 'lai pái' sz'.
Monday	禮拜一 'lai pái' yat.	Friday	禮拜五 'lai pái' 'ug.
Tuesday	禮拜二 'lai pái' yí.	Saturday	禮拜六 'lai pái' línk ₂ .
Wednesday	禮拜三 'lai pái' sám.		

LXXXIII. The 日 *yat*₂ in 禮拜日 'lai pái' yat₂ can be dropped whenever the context shows plainly that the 禮拜 'lai pái' used alone refers to the day and does not mean "week," for 禮拜 'lai pái' alone also means "week."

第二個禮拜嚟 tai² yí' ko' 'lai pái' 'lai, means, *come next week*.

Note.—The difference between Sunday and Monday when the 日 *yat*₂ is used is very subtle to the English ear: it consists only in a different tone to the last word, as:—

Sunday	禮拜日 'lai pái' yat ₂ .
Monday	禮拜一 'lai pái' yat ₁ .

LXXXIV. The Distributive Numerals are represented in Chinese by the duplication of the Cardinal Numerals, accompanied by 個 *ko*'₂, as:—

一個一個嚟 yat, ko' yat, ko' 'lai, *come one by one*.

Note.—逐個, or 逐個逐個 chuk₂ ko', or chuk₂ ko' chuk₂ ko', is also used for *one by one*, or *each by each*.

LXXXV. The Numeral Adverbs, *once, twice, thrice, &c.*, to be turned into Chinese must be translated from their literal meaning in English into Chinese, as:—

I did it once, i.e., I did it on one occasion 我做過一賬 'ngo tsò' kwo' yat, chōng'.

Strike him once, i.e., Strike him one time 打佢一吓 'á' k'ui yat, 'há.

I have been twice, i.e., I have been two times 我去過兩勻 'ngo hui' kwo' 'lōng wan.

I have heard him twice, i.e., I have heard him two times 我聽佢兩回咯 'ngo t'engí' k'ui 'lōng wui' lo'.

NUMERAL ADJECTIVES.

LXXXVI. Amongst expressions denoting time such as the following are of frequent occurrence:—

The time it would take to drink a cup of tea, 飲一盃茶咁耐 'yam yat, ɸui ɸ ch'á kom' noi², or 'noi*.

The time it would take to drink a cup of hot tea, 飲一盃熱茶咁耐 'yam yat, ɸui yt₂ ɸ ch'á kom' noi².

The time it would take to eat a meal of rice, 食一餐飯咁耐 shik₂ yat, ɸ ts'an fán² kom' noi².

The time it would take to eat a bowl of rice, 食一碗飯咁耐 shik₂ yat, 'wín fán² kom' noi².

The time it would take to smoke a cigar, 食一口烟咁耐 shik₂ yat, 'han yín kom' noi².

The time it would take for an incense stick to burn, 燒一枝香咁耐 shít yat, ɸ chí ɸ hōng kom' noi².

PRONOUNS.

PERSONAL PRONOUNS.

LXXXVII. Personal Pronouns are often left out in a Chinese sentence.

Note 1.—Personal Pronouns of the 1st and 2nd Persons are often understood, the sense showing what person is meant, as in the 2nd person of the English Imperative, as:—

今朝做嚟 kam ɸ chít tsò² ɸ lai, *I did it this morning.*
做咯 tsò² lok, *it is done.*

Note 2.—The Personal Pronouns of the 3rd Person are often left out in a Chinese sentence when it is well enough understood to what the sentence refers, as:—

個啲係鷄蛋, 係唔好嘅咯 ko' ɸ ti hai² ɸ kai 'tán*; hai² ɸ m 'hò ke' lok, *those are hen's eggs; they are bad.*

Note 3.—All the Personal Pronouns are in the 下上 há² ɸ shōng, or lower rising tone, as:—我 'ngo, 你 'néi, 佢 'k'ui.

LXXXVIII. When the Plural is shewn 哋 téi² is the sign of it, as:—

佢 'k'ui, *he, she, or it;* 佢哋 'k'ui téi², *they.*

Remark.—Though Plural forms exist for the Personal Pronouns, the Singular form is often used where in English we would use the Plural, especially when the context shows that more than one is meant, as when more than one has been already mentioned, as:—

佢三個話我知 'k'ui ɸ sám ko' wá² ɸ ngo chí, *they three told me.*

PRONOUNS.

LXXXIX. When the Possessive is expressed 嘅 ke' is the sign of it, as:—

我嘅 ^{ngo ke'}, mine.

XC. The Declension of the English Personal Pronouns are therefore represented in Chinese as follows:—

First Personal Pronoun.

Singular.

I, 我 ^{ngo}.

My, 我, or 我嘅 ^{ngo, or ngo ke'}.

Mine, 我嘅 ^{ngo ke'}.

Me, 我 ^{ngo}.

Plural.

We, 我哋 ^{ngo téi'}.

Our, 我哋, or 我地嘅 ^{ngo téi', or ngo téi' ke'}.

Ours, 我哋嘅 ^{ngo téi' ke'}.

Us, 我哋 ^{ngo téi'}.

Second Personal Pronoun.

Singular.

You, 你 ^{nei}.

Your, 你, or 你嘅 ^{nei, or nei ke'}.

Yours, 你嘅 ^{nei ke'}.

You, 你 ^{nei}.

Plural.

You, 你哋 ^{nei téi'}.

Your, 你哋, or 你地嘅 ^{nei téi', or nei téi' ke'}.

Yours, 你地嘅 ^{nei téi' ke'}.

You, 你哋 ^{nei téi'}.

Third Personal Pronoun.

Singular.

He, she, or it, 佢 ^{k'ui}.

His, her, or its, 佢, or 佢嘅 ^{k'ui, or k'ui ke'}.

His, Hers, or its, 佢嘅 ^{k'ui ke'}, (when used predicatively).

Him, her, or it, 佢 ^{k'ui}.

Plural.

They, 佢, or 佢地 ^{k'ui or k'ui téi'}.

Their, 佢哋, or 佢地嘅 ^{k'ui téi', or k'ui téi' ke'}.

Theirs, 佢地嘅 ^{k'ui téi' ke'}.

Them, 佢 ^{k'ui}.

PRONOUNS.

Caution.—The learner must not forget that the signs of the Plural and Possessive may often be omitted.

Note.—The want of Gender in the Third Person occasions some degree of ambiguity, as well as the often optional use, or rather disuse of the signs of the Plural and Possessive.

XCI. The Nominative of the Personal Pronoun with the Reflective Pronoun is sometimes placed before or after the Verb and sometimes the Verb is placed between the two as in English, as:—

我打自記 ^{ngo 'ta tsz' k'ei}, *I strike myself.*
我自記去 ^{ngo tsz' k'ei hui'}, *I went myself, lit. (I myself went.)*

Note 1.—Note the difference between 我打自記 ^{ngo 'ta tsz' k'ei}, *I strike myself*, and 我自記打 (佢) ^{ngo tsz' k'ei 'ta ('k'ui)}, *I myself strike (him)*, as in English.

Note 2.—To those who find a difficulty in the tones it may be of assistance to remember that all the Personal Pronouns are in the Lower Rising Tone or ^{há' p'ing}, as:—我 ^{ngo}, I; 你 ^{nei}, you; 佢 ^{k'ui}, he.

INTERROGATIVE PRONOUNS.

XCII. There are several words which may be used in connection with appropriate Classifiers to express the ideas conveyed in English by *who*, *what*, or *which*. The Classifier appropriate to the object spoken of is always used with them whether the Noun be employed or not. If the Noun is not employed the Classifier may be considered as being used substantively. The first word which may thus be used is 邊 ^{pín} which alone in itself may be taken to mean *which*, the words that are used with it showing whether it means when used with these words *which*, *what*, or *who*, as for instance:—邊個 ^{pín ko'}. Here in the first place we must find out to what the Classifier 個 ^{ko'} refers. Is it a man or men who have been spoken of, or who are referred to? Then 邊 ^{pín} must be translated either as, *who*, or *which*. If an animal, or some inanimate object then it must be translated by *which*. Likewise remember when doing the converse, i.e. putting one of these English words into Chinese to get hold of the appropriate Classifier for what is spoken about, as for instance if you want to say *which table*, or the word *which* alone, referring at the time to a table, do not on any account say 邊個 ^{pín ko'}, for 個 ^{ko'} is not the Classifier to use with table, but say 邊張 ^{pín chōng}.

Note.—That 邊 ^{pín} is used with all the Classifiers just in the same way as 一, 二, 三, ^{yat, yi', sām}, *one, two, three*, and all the other Numerals would be used with all the Classifiers. This seems simple and plain enough and yet some of our dictionaries

PRONOUNS.

for the use of English-speaking people learning Chinese have fallen into the error of saying that 邊個 *pín ko'* is *who*, or *which* !!! Why not say at once that 一個 *yat, ko'* is *one*, and then add on each of the Classifiers in turn to 一 *yat*, and state, that 'curious to say the Chinese have many ways of expressing one, in fact no less than sixty'? (For there are nearly sixty different Classifiers in Cantouese.) This would be as much the fact as saying that 邊個 *pín ko'* meant *who*, or *which*. The importance of the matter is great and it is not one to be thought of no consequence, and yet this class of mistakes is in daily use by foreigners speaking Chinese, most egregious error though it be, thanks in part to our dictionaries, which, if not in error themselves, are not explicit enough on this and kindred points. The absurdity of the thing may be further shown by adding 人 *yan*, *man* on to 邊個 *pín ko'*, for it is often used with the Noun 人 *yan*, *man* when referring to men (as it is with other Nouns when referring to other objects), as: 邊個人 *pín ko' yan* *who*, or *which man*, and then say that these three words together mean *what*.

XCIII. To form the Possessive Case the sign of the Possessive 嘅 *ke'* is used, and whether it is intended to be applied to a person, or object the Classifier will again, to a certain extent if not entirely, show whether it is to be rendered in English by the Possessive *whose*, or *which*. The 嘅 *ke'* always follows the Classifier, the Classifier however, as above, always changing according to the object spoken about, as:—

邊個嘅 *pín ko' ke'*? This may be *whose*? or the Neuter according to the context, &c.
 邊張嘅 *pín chōng ke'*? The Classifier here at once shows this cannot be *whose*.
 The Classifier is one that is only applied to inanimate objects. It must therefore be rendered by the Neuter in English.

Remark.—In other words it may be said that *who*, *which*, or *what* are expressed in Chinese by 邊 *pín*, and that the Classifier, which is always present and which must always be the appropriate one, shows how it is to be rendered into English, there being no ambiguity in Chinese, as the word 邊 *pín* is common to both Genders.

XCIV. The Plural of *who*, *what*, and *which* is formed by adding 啲 *ti* to the 邊 *pín*, as:—邊啲 *pín ti*. No Classifier is necessary in the Plural, irrespective of whether persons, animals, or inanimate objects are spoken of, as:—

邊啲人 *pín ti yan*? *Which men?*
 邊啲做嚟呢 *pín ti tso' lai ni*? *Who (plural) did it?*
 邊啲禽獸係呢 *pín ti k'am shau' hai' ni*? *Which animals are the ones?*

XCv. Before Nouns the names of things, which are capable of subdivision without losing their distinctive character, the plural form is used in Chinese where in

PRONOUNS.

English the subject in question would not be looked upon from a grammatical point of view as an aggregate of small particles each having a singular character of its own, as it is in Chinese, as:—

邊啲糖係呢 $\text{Pin } \zeta_1 \text{ t'ong hai } \zeta_2 \text{ ni?}$ *Which sugar is it?*
 你羅邊啲米 $\text{Nei tek } \zeta_2 \text{ pin } \zeta_1 \text{ mai?}$ *Which rice did you buy?*
 乜人嚟 $\text{Mat, 'yan* } \zeta_1 \text{ lai?}$ *Who comes?*
 乜野呢 $\text{Mat, 'ye } \zeta_1 \text{ ni?}$ *What is it?*

XCVI. Another word is used to represent *who, what, or which*, viz.:—**乜** mat, but when it refers to any inanimate object the Noun, **野** 'ye, *thing* always follows it. When it relates to a human being the Noun, **人** yan, *man*, or the Pronoun, **誰** 'shui* invariably follows it. No Classifier is ever used with it, as:—

乜誰做呢 $\text{Mat, 'shui* tsò } \zeta_1 \text{ ni?}$ *Who did it?*

XCVII. The Possessive, when **乜** mat, is used, is formed by affixing the sign of the Possessive, **嘅** ke'. This is always placed after the Nouns, **人** yan, *man*, or **野** 'ye, *thing*, or the Pronoun **誰** 'shui*, *who* as the case may be, as:—

乜人嘅 Mat, 'yan* ke' } *Whose?*
 乜誰嘅 Mat, 'shui* ke' }
 乜野嘅呢 $\text{Mat, 'ye ke' } \zeta_1 \text{ ni?}$ *What does it belong to?*

Remark.—The **乜** mat, in conversation is often slurred over in pronunciation so that it sounds like mi (mih). It then takes (having no longer a final *k*, and therefore not coming into the Lower Entering Series, or **入** Yap₂ Tones) the Upper Even Tone, or **上平** shōng² p'ing.

XCVIII. The Plural has the same form as the Singular.

Remark.—These three forms might be literally rendered, as:—

乜人 Mat, 'yan*? *What man? i.e., Who, or Which?*
 乜誰 Mat, 'shui*? *What who? i.e., Which, or Who?*
 乜野 Mat, 'ye? *What thing? i.e., Which?*

Note.—Though the objection is not so great with **乜** mat, as in the case of **邊** pin to the dictionary way of putting these forms, on account of their use being limited to the designation of men and inanimate objects, it is as well that the learner should remember what the component parts of these phrases mean. He should then be able to speak intelligibly and correctly. The dictionaries are not full enough in their definitions under these words.

PRONOUNS.

RELATIVES.

XCIX. The Relative can scarcely be said to be expressed in Chinese. The sentences in which the Relative Pronoun occurs in English are generally expressed in Chinese, as follows, the Relative being understood, as:—

我就係見呢個人^{ngo tsau² hai² kín¹ ni ko² yan}, *this is the man whom I saw.*
個間屋, 跌倒個間屋呢^{ko² kán uk, tít, 'tò ko² kán uk, ni}, *the house which fell down.*

話我知個行去咯^{wá² ngo chí¹ 'ko kò² háng⁺ lui² lok}, *he who told me walked away.*

我騎個隻馬跌倒咯^{ngo k'ei¹ 'ko chek, 'ma tít, 'tò lo²}, *the horse that I rode fell down.*

我就係講呢個人咯^{ngo tsau² hai² 'kong ni ko² yan lok}, *this is the man that I spoke of.*

呢個人就係幫我嘅^{ni ko² yan tsau² hai² pong¹ ngo ke²}, *this is the man that helped me.*

佢借我個部書, 佢唔曾俾翻我咯^{'k'ui tse² 'ngo ko² pò² shü, 'k'ui m² ts'aug¹ 'péi fán¹ ngo lok}, *he has not returned me the book, which he borrowed from me.*

係佢做嘅^{hai² 'k'ui tsò² ke²}, *it was he who did it.*

係佢嚟呢處嘅^{hai² 'k'ui lai² ni shü² ke²}, *it was he who came here.*

Note.—嘅^{ke²} it will be noticed is about the nearest approach to the sign of the Relative.

ADJECTIVE PRONOUNS.

DEMONSTRATIVE PRONOUNS.

C. 呢ⁿⁱ, *this* and 個^{ko²}, or 個^{ko²}, *that*. See previous remarks on these.

CI. The Plural *these*, and *those* are 呢啲^{ni tí}, and 個啲^{ko² tí}.

CII. 呢啲^{ni tí} and 個啲^{ko² tí} are, however, often used in Chinese where the Singular form is used in English, viz:—before Nouns, such as weather, sand, dust, flour, gunpowder, powders, wheat, grain, rice, &c., the names of liquids and names of similar objects consisting of an aggregate of infinitesimal particles, or in other words before Nouns representing objects which are capable of subdivision without losing their distinctive character, as:—

呢啲藥散^{ni tí yök, 'sán}, *this power (medicine).*

個啲水^{ko² tí 'shui}, *that water.*

ADJECTIVE PRONOUNS.

Note.—**呢** *ni* is used at the end of explanatory phrases, or clauses, and seems sometimes to have the power of intensifying the Demonstrative, or to have the meaning of the English word “there,” as:—

個人, 個高個呢, 係咯 *ko' yan, ko' kò ko' ni, hai' lok,* *that man, that tall one (there), is the one.*

INTERROGATIVES.

CIII. *Which*, and *what* are represented by **邊** *pín*. The Classifier appropriate to the Noun must always be used after **邊** *pín*.

Note.—Some of the Dictionaries and Phrase Books are again in error here, giving **邊個** *pín ko'*, as *which*. The remarks made previously with regard to **呢** *ni* and **個** *ko'* apply here as well with regard to **邊** *pín*.

CIV. *What* is also rendered by **乜** *mat*, alone, or by **乜野** *mat, 'ye*, as:—

你話乜 (or 乜野) *'Néi wá' mat, (or mat, 'ye)? What do you say?*
個年有乜事呢 *Ko' nin 'yau mat, sz' ni? What events happened that year?*

CV. *Whosoever, whosesoever, whoever*, &c. may be expressed in Chinese by the use of several different phrases to convey the meaning of the English, as:—

邊個 (or 是但邊個) 做都要辦佢咯 *pín ko' (or shí' tán' pín ko')*
tsò' tò yí' pán' 'k'ui lok, *whoever does t is wu. be punished.*

但凡你地釋放佢罪嘅 佢嘅 罪必被釋放 *tán' fán 'néi*
téi' shik, fong' 'k'ui tsui' ke', 'k'ui ke' tsui' pit, péi' shik, fong, *whosoever sins ye remit they are remitted unto them.*

CVI. The interrogative **乜** *Mat, 'ye* *What?* is placed after the rest of the sentence instead of before it as in English when a Verb is used; but the construction of the sentence is the same as in English (subject to Note 1) when a Noun is used with it, as:—

乜野事 *Mat, 'ye sz'?* *What is the matter?*
講乜野 *'Kong mat, 'ye?* *What are you saying?*
乜野人 *Mat, 'ye an?* *What kind of man?*
乜野工夫 *Mat, 'ye kung' fú?* *What work?*
讀乜野書 *Tük mat, 'ye shü?* *What book are you reading aloud?*
睇乜野 *T'ai mat, 'ye?* *What are you looking at?*

ADJECTIVE PRONOUNS.

Note 1.—The verb is generally omitted in such sentences. It sometimes has the force of conveying more emphasis to the sentence when brought in, but not always, as:—

乜野船 Mat, ⁵ye ⁵shün? *What vessel is it?*

係乜野船 Hai² mat, ⁵ye ⁵shün? *What vessel is that?*

Note 2.—In Colloquial the 乜 mat, is very often changed into 乜 mi in pronunciation.

Note 3.—乜 mat, is only used before 人 yan man, and 佢 'shni*, and not with a Classifier as 邊 pin is used.

CVII. The impersonal *there* and *it* are left out in the interrogative form, as:—

有冇 ⁵yau ⁵mò? *Is there, or not?*

RELATIVES AND INTERROGATIVES.

CVIII. Relative and Interrogative Pronouns must be rendered according to the sense of the word, viz., *which of the two*, &c., as the case may be, as:—

呢兩個仔,邊個遵依父親嘅旨意呢, Ni² 'lóng ko' 'tsai, pin ko' ²tsun ²yi² fi² 'ts'an ke' 'chí yi' ni? *Whether of them twain did the will of his father?*

DISTRIBUTIVES AND INDEFINITES.

CIX. The Distributive and Indefinite Pronouns, *each*, *either*, *neither*, *any*, *other*, may be expressed in Chinese by the following words, or combinations, as:—

Each, 每 ⁵mui, as:—每個到咯 ⁵mui ko' tò' lok⁵, *each one was there.*

Note 1.—Such unnecessary words as *any* are often left out in a Chinese sentence, as:—

有冇 ⁵yau ⁵mò? *Are there any?*

Note 2.—The Classifier (care must be taken that it is an appropriate one) must be used with 每 ⁵mui in most cases, the exceptions to the use of the Classifier being when 每 ⁵mui is used before Nouns of Time and Place.

Either 是但 shí² t'áu², or 是但邊個 shí² tán² pin ko', as:—是但邊個都好 shí² tán² pin ko' tò' hò, *either will do.*

Either, — or, 或 wák² — or wák², as:—或呢啲, 或啲 wák² ni tí, wák² 'ko tí, *either these, or those.*

Neither, 兩個都唔 (or 冇) ⁵lóng ko' tò' m (or ⁵mò), as:—

兩個都有打佢 ⁵lóng ko' tò' mò 'tá 'k'ui, *neither of them struck him.*

兩位都有做 ⁵lóng 'wai* tò' mò tsò², *neither of them did it.*

ADJECTIVE PRONOUNS.

Any is understood, or it may be expressed by 啲 *ti* a little, some, as:—

個啲菓子咁呀我唔食咯 *ko' ti 'kwo 'tsz kòm' yai 'ngo 'm shik₂ lok₂*, *that fruit is so bad I will not eat any.*

樹上有橙, 你有食啲有呀 *shū² shōng² 'yau 'ch'áng*, 'néi 'yau shik₂ 'ti 'mò á?* *There were some oranges on the tree, did you eat any?*

檯上有銀, 你有揸啲 (or 多少) 有呢 *'T'oi* shōng² 'yau 'ngan*, 'néi 'yau ning 'ti (or 'to 'shfui) 'mò 'ni?* *There was money on the table, did you take any?*

Other, and Another are expressed by 第二 *tai² yí²*, or 別 *pít₂*. Some of the dictionaries are again in error, giving 別個 *pít₂ ko'* as *other*. Remarks which have previously been made with regard to similar words apply with equal force to 別 *pít₂*. It is used both with an appropriate Classifier, and alone like 呢 *ni*.

The other's 別 (Classifier here if used) 嘅 *pít₂ [C.] ke'*; others', 別啲嘅 *pít₂ 'ti ke'*.

啲 *ti* is used to denote plurality with 別 *pít₂* in the same manner as with 呢 *ni*. 嘅 *ke'* is used with 別 *pít₂* to shew possession, as represented by the English, *other's*, or *others'*. When a Classifier is used with it, 嘅 *ke'* is placed after the Classifier, as:—

別個嘅 *pít₂ ko' ke'*, *the other's*.

Each other may be expressed as follows, viz:—

兩家相愛 *'lōng ká sōng oi'*, *they love each other*.

佢哋兩個憎惡, 好似你憎我, 我憎你噉嘅 *'k'ui tēi² 'lōng ko' 'tsang wū', 'hò 't'sz 'néi 'tsang 'ngo, 'ngo 'tsang 'néi 'kòm ke'*, *they hated one another (i.e. they two hated, as if you hated me and I hated you)*.

CX. *Self* is expressed by 自己 *tsz² 'kéi* with the Personal Pronouns, as:—

Myself, 我自己 *'ngo tsz² 'kéi*, (*I myself*).

Yourself, 你自己 *'néi tsz² 'kéi*, (*you yourself*).

Himself, herself, or itself, 佢自己 *'k'ui tsz² 'kéi*, (*he himself, she herself, or it itself*).

Ourselves, 我哋自己 *'ngo tēi² tsz² 'kéi*, (*we ourselves*).

Yourselves, 你哋自己 *'néi tēi² tsz² 'kéi*, (*you yourselves*).

Themselves, 佢哋自己 *'k'ui tēi² tsz² 'kéi*, (*they themselves*).

Note.—自己 *tsz² 'kéi* is often used alone without the Personal Pronoun when the sense is sufficiently clear without the Pronoun, as:—

係自己做嘅 *hai² tsz² 'kéi tsò² ke'*, *I did it myself*.

係佢自己做嘅嗎, 係自己做嘅咯 *Hai² 'k'ui tsz² 'kéi tsò² ke' má?* *Hai² tsz² 'kéi tsò² ke' lok₂*. *Did he do it himself? Yes, he did it himself.*

ADJECTIVE PRONOUNS.

A man's own self, 一個人自己 yat, ko' yan tsz' k'ei.

Men's own selves, or people themselves, 人哋自己 yan t'ei' tsz' k'ei.

CXI. *Self* is also often expressed by 本身 'pún shan (own body), as:—

係你本身做咩 Hai' néi 'pún shan tsò' me? *Did you do it yourself?*

Myself, himself, &c., are formed in the same way with 本身 'pún shan as with 自己 tsz' k'ei, as given above.

CXII. *Self* would be used in English where the Chinese often make use of the following and similar expressions, as:—

親眼 ts'an 'ngán; 親耳 ts'an 'yí; 親手 ts'an 'shau, &c., as:—

你親耳聽見咩 Néi ts'an 'yí t'eng' k'ín' me? *Did you hear it yourself?* (i.e. with your own ears).

你親眼見佢咩 Néi ts'an 'ngán k'ín' k'ui' me? *Did you see him yourself?* (i.e. with your own eyes).

喺, 係你親身做唔係呢 Ná', hai' néi ts'an shan tsò' m hai' ni? *Now, did you do it yourself?* (i.e. with your own body).

係, 乜唔係呀, 係我親手做嘅咯 Hai', mat, m hai' a'? Hai' 'ngo ts'an 'shau tsò' k'è' lok, *yes, why not? I did it myself,* (i.e. with my own hands).

Note.—That the 自己 tsz' k'ei *self*, i.e. myself, yourself, &c., always immediately follows the Personal Pronoun, and is not placed at the end of the sentence as sometimes in English. He *sold it himself*; such a construction in Chinese if literally followed might be thought to mean that the man sold himself—in fact it would be unintelligible. The proper construction in Chinese is, *he himself sold it*, as:—

佢自記賣嘅咯 k'ui' tsz' k'ei má' k'è' lok, *he himself sold it.*

VERBS.

CXIII. The Active and Passive Voices are distinguished as follows:—

個貓捉老鼠 ko' máu chuk, 'ò' shū, *the cat catches rats.*

個老鼠被貓捉倒咯 ko' 'ò' shū péi' máu chuk, 'ò' lok, *the rat is caught by the cat.*

CXIV. The Passive Voice is but seldom used in comparison with the Active; therefore the learner must use it but sparingly, preferring the Active Voice to it, and should generally turn all Verbs in the Passive Voice in English into the Active in Chinese.

VERBS.

CXV. Other Verbs are sometimes used in combination with the principal Verb in some cases when it is of importance to give prominence to the ideas conveyed by the use of Moods and Tenses in English, subject to what follows.

CXVI. There are no special modes of expression that will serve to differentiate the Infinitive, Indicative, or Imperative except the positions of the words in the sentence, or the context, or obvious meaning, as:—

我嚟 ^{ngo} _{lai}, *I come.*

叫佢嚟 ^{kiu} ^{'k'ui} _{lai}, *tell him to come.*

做好人 ^{tsò} ^{'hò} _{yan}, *be a good man.*

做好人你算係好難啱 ^{tsò} ^{'hò} _{yan} ^{'néi} ^{sün} ^{hai} ^{'hò} _{nán kwá}, *you probably think it is very hard to be a good man.*

俾啲部書我 ^{péi} ^{'ko} ^{pò} ^{shü} ^{'ngo}, *give me that book.*

CXVII. With regard to the Subjunctive, the Conjunction, ^{and} _{or} sense will show that a Chinese Verb is to be rendered in English in the Subjunctive Mood, as:—

佢或喺處我就見佢 ^{'k'ui} ^{wák} ^{'hai} ^{shü}, ^{'ngo} ^{tsau} ^{kín} ^{'k'ui}, *if he were here, I should see him, or if he is there, I shall see him, or if he had been there, I should have seen him.*

CXVIII. The Conjunction is however often understood and the dependent member of the sentence will then show that the Verb must be put into the Subjunctive Mood in English, as:—

佢做,我唔中意咯 ^{'k'ui} ^{tsò}, ^{'ngo} ^m ^{chüung} ^{yi} ^{lok}, *if he does it, I shall not be pleased.*

Note.—The voice often rests on and after the Verb when in the Subjunctive. The beginner will do no harm by always thus pausing on such a Verb, especially when no Conjunction is expressed. It serves to call attention, and has a tendency to bring the meaning out more clearly. In fact there are a number of little niceties of this kind in Chinese, the use of which assist materially in elucidating the meaning where according to our ideas the want of Grammatical forms obscures the sense.

The student will probably notice when a Chinese has anything to say about any matter, that he prefers to tell what we consider a very long narrative instead of condensing what he says. Remember, before condemning him for being an interminable gossip and long-winded, that if he begins, as he prefers to, at the commencement and gives you the events as they occurred in their natural sequence, then nearly all obscurity from the want of Tenses, &c. is done away with, and all the minutiae being entered into at length the whole matter according to his ideas is made plain. The best plan is to let him go on his own way.

VERBS.

Cut him short in his narrative, and after several ineffectual protests on his part, after great difficulty, and after the use of an enormous amount of tautology, quite contrary to the spirit of the Chinese language, you may arrive finally at his story in disjointed fragments, which you have to piece together as best you can, or what is more likely he has been utterly unable to tell you what he wants and you can but guess at his meaning. We forget how easy it is in our own language with its fulness of grammatical form, as compared with the Chinese, to express what we have to say shortly.

CXIX. More reliance must, however, be placed on the obvious meaning, if it is possible to have any certainty on that subject in such cases, as Chinese sentences may often be put either into the Indicative or Subjunctive in English, as:—

佢話我聽我就打佢 ^{‘k’ui wá² ‘ngo t’engt, ‘ngo tsau² ‘tá ‘k’ui, he}
told me, and I struck him, or if he tells me, I will strike him. In such a case it is necessary to know whether any striking has taken place. If not, it would probably best convey the meaning to put the sentence in the Subjunctive. Very often in a case of doubt simply asking:—*Did you strike him?* 你有打佢有冇 ^{‘Néi ‘yau ‘tá ‘k’ui ‘mò ‘á?} will solve the difficulty; for the reply will be very likely something like the following 有, 佢係話我知我就打佢咯 ^{‘mò, ‘k’ni hai² wá² ‘ngo chí, ‘ngo tsau² ‘tá ‘k’ui}
lok, no, if he tells me, then I will strike him. This sentence is of course capable of being construed into other Tenses in English.

Note.—或 ^{wá₂} of course would bring out the sense of the Subjunctive more clearly; but unfortunately in Chinese, as in many other languages, one must take the sentences as one finds them, and as the people speak them. If one should try to speak Chinese according to English idioms, as many foreigners do more or less, it would produce such a gibberish compared to Chinese, as pidgin English is compared to correct English.

CXX. Certain combinations can be used to express the ideas conveyed in English by the use of Participles, as:—

Imperfect. 我見個細佻仔打緊隻狗 ^{‘ngo k’u² ‘ko² sai² ‘man ‘tsai ‘tá}
^{‘kan chék, ‘kau, I saw the child beating a dog.}

The Perfect may be put into Chinese in some such manner as the following:—佢走去
 因為個人嚇親佢 ^{‘k’ui ‘tsau lui² ‘yan wai² ‘ko² ‘yan hák, ‘ts’an ‘k’ui,}
frightened by the man he ran away. Of course this Chinese sentence may be translated in several different ways into English.

Acting Perfect Participle, 已經打阻)咯 ^{‘yí k’ing ‘tá (‘cho) lok,} *having struck.*

Active Perfect Participle of continued action, 已經打緊咯 ^{‘yí k’ing ‘tá ‘kan lok,}
having been striking.

VERBS.

Passive Indefinite Participle, 已經被人打緊咯 ^{‘yí k’ing péi² yau ‘tá ‘kan}
lok_o, *being struck.*

Passive Perfect Participle, 已經被人打(阻)咯 ^{‘yí k’ing péi² yan ‘tá (‘cho)}
lok_o, *having been struck.*

Note.—It is necessary to introduce the object or thing which has struck, or which has performed the action.

Avoid, however, as much as possible the use of such complicated constructions: change them to simpler ones such as, *the man struck me and then*——.

GERUNDS.

CXXI. Such forms as, "I like reading," may be rendered in Cantonese by such sentences, as:—

我中意讀野 ^{‘ngo chung yí tuk₂ ‘ye,} *I like to read things.*

佢中意讀書 ^{‘k’ui chung yí tuk₂ shü,} *he is fond of studying.*

佢想得好名聲 ^{‘k’ui ‘sóng tak, ‘hò ming shing,} *he is desirous of being distinguished.*

我已經成朝寫字, 所以見瘡 ^{‘ngo ‘yí k’ing sheng² ch’í ‘se tsz²,}
^{‘sho ‘yí k’in kwúí,} *after having been writing the whole morning, I am tired (i.e. I have been &c., therefore, &c.)*

TENSE.

CXXII. The Verb by itself may represent an action as taking place in the Present, Past, or Future time, as:—

我打你 ^{‘ngo ‘tá ‘néi,} $\left. \begin{array}{l} I \text{ strike you.} \\ I \text{ struck you.} \\ I \text{ will strike you.} \end{array} \right\}$

CXXIII. Where the context, or sense does not show the time during which the action is performed, and where it is essential that such time should be most clearly expressed, certain words, or Particles, or Adverbs of time are introduced into the Chinese sentence and atone in some measure for the want of inflexion, as follows:—

1. To show present time, or continued action 緊 ^{‘kan,} or Adverbs denoting present time, such as 而家 ^{yí ká,} *now,* 現時 ^{yín² shí,} *at the present time,* and similar phrases denoting present time are used, as:—

現時有 ^{yín² shí ‘yau,} *there is (at present).*

我而家去 ^{‘ngo yí ká huí²,} *I am going (now).*

VERBS.

2. To show past time, or completed action such words, or Particles, as, 勻₅ wan, 曉₂ hui, 完₂ yin, 咗₂ 'cho, 了₂ 'liú, 倒₂ 'tò, 黎₂ lai, or Adverbs, or Adverbial phrases of past time are used with the Verb, such as 個陣時₂ ko' chan₂ shí, at that time, 昨日₂ tsok₂ yat₂ yesterday, &c., &c., as:—

搵₂ 嚟₂ 咯₂ 'wau₂ lai lok₂, I have looked for it.

唔₂ 見₂ 曉₂ 咯₂ 'm₂ kin₂ 'hui lok₂, it is lost.

讀₂ 過₂ 'tik₂ kwò₂, I have read it.

整₂ 勻₂ 啱₂ 咯₂ 'chiung₂ wan sai' lok₂,

做₂ 曉₂ 'tsò₂ 'hui,

做₂ 完₂ 'tsò₂ yin,

} it is finished.

3. To show future time Adverbs, or Adverbial phrases of future time are added to the Verb to qualify it, and bring out into prominence the idea of future time; for it is to be remembered that time—all time—is already inherent, as it were, in the Chinese Verb; the object of these auxiliary words is to bring out into view so plainly the particular phase of time meant, that there shall be no mistake about it. 然後₂ yin hau₂, 將來₂ tsong₂ loi, &c., &c., &c., are such Adverbs of futurity, as:—

我₂ 將₂ 來₂ 去₂ 'ngo₂ tsong₂ loi lui₂, I shall go (by and by).

我₂ 然₂ 後₂ 做₂ 'ngo₂ yin hau₂ 'tsò₂, I shall do it afterwards (i.e. after the present time).

CXXIV. The mere changing in some cases of the tone of the Verb into the Third Rising Tone is sufficient to show that the action is completed.

我₂ 話₂ 你₂ 知₂ 'ngo₂ wá₂ 'néi₂ 'chi, I tell
you (or I said to you —).

我₂ 話₂ 咯₂ 'ngo₂ 'wá* lok₂, I have said it.

講₂ 成₂ 唔₂ 曾₂ 呢₂ 'Kong₂ sheng₂ 'm₂
ts'ang₂ 'ni? Is the matter settled?

成₂ 咯₂ 'sheng* lok₂, it is settled.

你₂ 幾₂ 時₂ 到₂ 呢₂ 'Nei₂ 'k'ei₂ 'shí₂ 'tò₂ 'ni?
When did you arrive?

十₂ 點₂ 鐘₂ 到₂ 咯₂ shap₂ 'tím₂ 'chung₂
'tò* lok₂, I arrived at ten o'clock.

Remark.—When the word is already in the Upper Rising Tone, the emphasis, which is sometimes thrown on it to mark the Past Tense prolongs the tone—in short the voice rises during a longer space of time in uttering the word, as for example in 曉₂ hui, to understand. That is to say it is changed from the Upper, or First Rising Tone to the Third Rising Tone. And this likewise would be the case with a word, which might happen to be in the Lower Rising Tone.

VERBS.

CXXV. In the Lower Entering Tone the word, in such cases, is uttered in what must be called for want of a better name an Entering Rising Tone, as:—

<p>讀書未呀 Tuk₂ shü méi' á? Have you read (your) book yet? (or learned your lesson?)</p>	<p>讀咯 'tuk* lok, I have.</p>
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NUMBER AND PERSON.

CXXVI. There is no means of expressing the modifications of the English Verb in Chinese in regard to Number and Person, &c. subject to what follows, as:—

佢愛 'k'ui oi', he (she, or it) loves, or they love.

CXXVII. If great clearness is to be expressed, as to Voice, Mood, or Tense, &c., &c., in a Chinese Verb, it is possible, though not usual, to convey the meaning in English into the Chinese sentence in the following, or some similar manner, which at the best, must, in many respects, strike one as a lame expedient; for to convey with any distinctness the ideas shown with such ease in many languages into Cantonese it is necessary, as stated above, to employ different Adverbial phrases of time, and Particles.

The following paradigm will give the learner an idea how to form combinations in Chinese to express time when it is absolutely necessary that it should be expressed; but the Chinese eschew such particularity as much as possible. The Examples given below, it must be remembered, are but expedients, and must, necessarily, often be imperfect. Expedients can only be used when no forms exist. No amount of expedients can free such a language from a certain amount of ambiguity. At the same time it must be remembered, that our own language is not altogether free from ambiguity—in fact no language is:—e.g. *I found him out*. And our own language is also wanting in expressions, or terms which in Chinese, and some other languages are simply expressed without the verbiage necessary, in such instances in English. For instance we have no word in English for the Chinese word 送 sung', but must paraphrase it as 'something to eat with the rice'; the Scotch, however, in this instance have an equivalent in the word 'kitchen.' Again our terminology for degrees of relationship is not so complete, nor so clearly expressed as it is in Chinese, and some other languages. Nor have we any terms in use for the day preceding the day (or night, or morning, or evening) before yesterday, and the day (or night, or morning, or evening) following the day after to-morrow, such as the Chinese have.

VERBS.

CXXVIII. 打 'TÁ, TO SMITE, OR TO STRIKE.

ACTIVE VOICE,

INFINITIVE MOOD.

Indefinite Tense, [*To*] smite, 打 'tä.

Imperfect Tense, [*To*] be smiting, 打緊 'tä 'kan.

Perfect Tense, [*To*] have smitten, 個陣時打咗 ko' chan' shí 'tä 'cho.

Perfect of continued action, [*To*] have been smiting, 個時已經打緊 ko' shí 'yi king 'tä 'kan.

PARTICIPLES.

Imperfect, smiting, 打緊 'tä 'kan.

Perfect, having smitten, 已經打咗 'yi king 'tä 'cho.

Perfect of continued action, having been smiting, 個陣時已經打緊 ko' chan' shí 'yi king 'tä 'kan.

INDICATIVE MOOD.

Present Indefinite Tense, *I, &c.* smite, 我, &c. 打 'ngo, &c. 'tä.

Present Imperfect Tense, *I, &c.* am smiting, 我, &c. 打緊 'ngo, &c. 'tä 'kan.

Present Perfect, *I, &c.* have smitten, 我, &c. 打咗 'ngo, &c. 'tä 'cho.

Present Perfect of continued action, *I, &c.* have been smiting, 我, &c. 就係打緊 'ngo, &c. tsau' hai' 'tä 'lai.

Past Indefinite Tense, *I, &c.* smote, 我, &c. 打咗 'ngo, &c. 'tä 'cho.

Past Imperfect, *I, &c.* was smiting, 我, &c. 個時打緊 'ngo, &c. ko' shí 'tä 'kan.

Past Perfect, *I, &c.* had smitten, 我, &c. 嗰時就係打咗 'ngo, &c. 'ko shí tsan' hai' 'tä 'cho.

Past Perfect of continued action, *I, &c.* had been smiting, 我, &c. 個陣時已經係打緊 'ngo, &c. ko' chan' shí 'yi king hai' 'tä 'kan.

Future Indefinite Tense, *I, &c.* shall smite, 我, &c. 將來打 'ngo, &c. tsöng 'loi 'tä.

Future Imperfect Tense, *I, &c.* shall be smiting, 我, &c. 後來打緊 'ngo, &c. hau' loi 'tä 'kan.

VERBS.

Future Perfect Tense, *I, &c. shall have been smiting*, 將來個陣時到我, &c.

已經打咗咯 ζ tsong ζ loi ko' chan² 'shí* tò', ζ ngo, &c. ζ yi king 'tá 'cho lo'.

Future Perfect of continued action, *I, &c. shall have been smiting*, 將來個陣時

到我, &c. 已經係打緊 ζ tsong ζ loi ko' chan² 'shí* tò', ζ ngo, &c. ζ yi king lui² 'tá 'kan.

IMPERATIVE MOOD.

Smite, 打 ζ tá.

CXXIX. For the Subjunctive Mood use 或 wák₂, or 若 yök₂, or these with 係 hai², or similar words before the Tenses of the Indicative as given above, either immediately following the Pronouns, or use such words without any Nominatives expressed at all, as:—

佢或嚟 ζ k'ui wák₂ ζ lai, *he may come.*

我若嚟, 你唔使去 ζ ngo yök₂ ζ lai, ζ nei₂ m 'shai lui², *if I should come, you need not go.*

CXXX. The Impersonal form of the Verb, *there is*, or *there are* is not used in Chinese. Its equivalent is simply 有 ζ yau, *have* and 冇 ζ mó, *not have*, or *none*, *nothing*.

CXXXI. In the cases where in English the impersonal *it* is used, in Chinese the Verb in some case precedes the Noun, as:—

落雨 lok₂ ζ yü, *it rains.*

落雪 lok₂ süet, *it snows.*

落大雨 lok₂ tái² ζ yü, *it rains heavily.*

CXXXII. In other cases the Chinese prefer to use the simple and more natural form where the Noun is expressed, and the Verb follows it, as:—

風吹 fung ch'ui, *the wind blows.*

CXXXIII. For the Passive Voice use 被 péi² before the Verb in its different Tenses as given above, the person or agent being expressed, if in no other way by the impersonal, 人 yan, *someone*.

CXXXIV. Where emphasis is expressed in English by *do*, it may be rendered in Chinese by 實 shat₂, or 真正 chan ching², &c., as:—

我真正愛你 ζ ngo chan ching² oi' ζ nei, *I do (really) love you.*

VERBS.

CXXXV. A number of auxiliary words, particles in some cases, Verbs and other parts of speech in other cases, are used with Chinese Verbs at certain times, and have the effect of rendering clearer the meaning of the Verb, as regards the time of being and action. They also limit and define the nature of the being, or action expressed by the Verb (see Paradigm of Verb); but if rendered into English literally these words have the contrary effect to what they have in Chinese. Many of these words are given, and the manner of their use exemplified elsewhere in this book.

CXXXVI. Interrogative sentences are formed in several ways.

1. By simply giving a rising intonation to the word, or last word in the sentence very much the same as in English, as:—

係 ^{Hai*}? *Yes?*
佢係嚟 ^{K'ui hai} ^{'lai*}? *Has he come?*

2. By the simple addition of an Interrogative Particle at the end of the word, or sentence, either taking the place of the Affirmative Final Particle, where such is used, or in some cases forming a suffix to it. Practice and a careful attention to good speakers will teach the proper use of these, as:—

係咩 ^{Hai} ^{me?} *Yes?*
係囉咩 ^{Hai} ^{lo' me?} *Is it so?*

3. A most common form is the Interrogative-Negative.

係唔係 ^{Hai} ^{m hai?} *Is it so, or not?*
有冇 ^{'Yau} ^{'mò?} *Is there any, or not?*

4. It often happens that Nos. 2 and 3 are combined, as:—

係唔係呢 ^{Hai} ^{m hai} ^{ni?} *Is it so, or not?*

Note.—It will be seen that unlike the English the Subject of the Verb precedes the Verb in the Interrogative sentence as well as in the Affirmative, and the Verb therefore follows instead of preceding it as in English. There are no auxiliaries to usher in an Interrogative sentence in Chinese. If there are any words to show that it is Interrogative they close the sentence, as:—

個人係今朝嚟囉咩 ^{Ko'} ^{'yan hai} ^{'kam} ^{chit} ^{'lai lo'} ^{me?} *Oh! Did the man come this morning?*

佢係食乜野呢 ^{K'ui hai} ^{shik} ^{mat,} ^{'ye ni?} *What does he (or she, or it) eat?*
係咁多嚟囉咩 ^{Hai} ^{kò} ^{'to} ^{'lai lo'} ^{me?} *Were there so many as that came?*
or *Was that the number that came? lit. 'Twas so many came eh?*

VERBS.

Exception.—What at first sight might appear an exception is in sentences, such as, **係我做咩** Hai² 'ngo tso² me? *Did I do it?* but it will be seen that it is no exception to the affirmative form of this sentence, as, **係我做咯** Hai² 'ngo tso² lok_o, *It was I who did it.* The *it* is not represented in Chinese, and so in sentences where it is used in English it is omitted in Chinese and the subject to the first Verb has to be supplied when turning the Chinese into English.

CXXXVII. In answering questions, the Chinese language is less elliptical than the English, as in Chinese it is often necessary to repeat the words employed in the Interrogative. The Chinese is more like French in this respect, as it is not considered polite to simply say *yes*, or *no* in reply to a question, as:—

佢有嚟咩 'k'ui 'yau lai me? *Did he come?*
佢有嚟 'k'ui 'yau lai, *he has come.*

CXXXVIII. The Interrogative-Negative is largely used in asking questions, and in such cases it often happens that **係** hai² or **有** 'yau, or **唔係** m hai² or **冇** 'mò is repeated in the answer as well as the Verb used in asking the question (in this respect again like French), as:—

佢係出街, 係唔係呢 'k'ui hai² ch'ut, kai, hai² m hai² ni? *Has he gone out, or not?*
係咯, 係出街咯 hai² lok_o, hai² ch'ut, kai lok_o, *yes, he has gone out.*
佢係走去, 係唔係呢 'k'ui hai² 'tsau hui', hai² m hai² ni? *Has he run away or not?*
係, 佢係走去咯 hai², 'k'ui hai² 'tsau hui' lok_o, *yes, he has run away.*

CXXXIX. When a pronoun is used in the question it is well to repeat it in the answer, or use another, as the sense, or the person of the speaker may require, as:—

係佢唔係呀 Hai² 'k'ui m hai² 'á? *Is it he, or not?*
係佢咯, 或係呀, 係佢咯 hai² 'k'ui lok_o, or hai² 'á, hai² 'k'ui lok_o, *it is he (like French again.)*

Remark.—Therefore when replying to a question, as a rule, take the question that has been asked you, and simply put it in an Affirmative, or Negative form, leaving out when it is an Interrogative-Negative question the Affirmative, or Negative part of the question, as the case may require.

CXL. The Negative precedes the Verb, as:—

唔知 m chí, *I do not know.*

VERBS.

CXLI. If the Negative follows the Verb it is interrogative, as:—

有做冇 ⁵Yan tsò² ⁵mò, *Did you do it, or not?*

Exception.—The Negative 唔 ⁵m follows the Verb when it is desired to express simple negation in those cases where its preceding the Verb implies not simple negation, but an unwillingness to perform any action or deed, as:—

我做唔得 ⁵ngo tsò² ⁵m tak, *I was not able to accomplish it, or simply, I did not do it.*

我做唔嚟 ⁵ngo tsò² ⁵m lai, *I could not do it, or I did not do it.*

我唔做 ⁵ngo ⁵m tsò², *I will not do it.*

Note.—Inability is expressed by 唔會 ⁵m ⁵wui, *not able.*

CXLII. The Negative is placed before a single Verb, and after the Nominative, if it is expressed, as:—

我唔愛咯 ⁵ngo ⁵m oi² lok, *I do not want it.*

唔做咯 ⁵m tsò² lok, *(I) will not do it.*

CXLIII. Where certain words are used as adjuncts to the Verbs, whether they are Verbs themselves, or other parts of speech, the Negative is either placed between the principal Verb and its auxiliary, or the Verb and its adjunct, as the case may be, or the Negative immediately precedes the two, as:—

我	擲	唔	到	⁵ ngo ⁵ o ⁵ m tò,	}	<i>I cannot reach up to it.</i>
我	唔	擲	得到	⁵ ngo ⁵ m ⁵ o tak, tò,		
我	擲	唔	得到	⁵ ngo ⁵ o ⁵ m tak, tò,		
我	唔	做	得	⁵ ngo ⁵ m tsò ² tak,	}	<i>I cannot do it.</i>
我	做	唔	得	⁵ ngo tsò ² ⁵ m tak,		

CXLIV. The Negative follows an Adverbial Phrase of time, as:—

現時冇 ⁵yin² ⁵shí² ⁵mò, *none at present.*

而家冇 ⁵yí ⁵ká ⁵mò, *none at present.*

呢陣時冇咯 ⁵ni ch'an² ⁵shí² ⁵mò lok, *none at this time.*

CXLV. The simple Affirmative and Negative, *yes* and *no*, are generally represented in Chinese by the words 有 ⁵you *there is*, or the Verb *to have*, or 係 ⁵hai² *it is*, and 冇 ⁵mò *there is not*, or *not to have*, or 唔係 ⁵m ⁵hai² *it is not* respectively, as:—

有冇 ⁵you ⁵mò, *Is there any?*

有 ⁵you, *there is some.*

係啲唔係 ⁵Hai² ⁵kóm ⁵m hai²? *It is so, or not?*

唔係啲 ⁵m ⁵hai² ⁵kóm, *it is not so.*

VERBS.

Note.—It might be said, that the words 有⁵ *yau*, 係² *hai*, and 有⁵ *mò*, 唔係⁵ *m hai* are so largely used in making statements, and asking questions in Chinese, that in accordance with Remark under CXXXIX, they often come into the reply in Chinese where in English a simple, *yes*, or *no* would suffice. In some cases they simply represent the English Verbs *have*, *did*, *to be*, &c., and the Negative employed together with these Verbs.

CXLVI. The words 係² *hai* ㄚ are often used with the meaning only of *well*, *very well*, or as a simple sign that the statement that has been made has been heard, without implying assent in any way whatever.

Note.—The most marked use, which I have noticed of this 係² *hai* in this sense is in murder, or other criminal cases, when in rebuttal of a statement by an accusing witness, the prisoner will sometimes reply, 係² ㄚ, 但係我有做到嚟² *hai* ㄚ, *tán*² *hai* ㄚ *ngo* ㄚ *mò* *tsò* ㄚ *tò* ㄚ *jai* ㄚ, *yes* (or *well*); *but I did not do it*. The idea seems to be this—Oh yes, I have heard what he says, or very well, that is his statement; but the fact remains that I did not do anything of the kind at all. It must be noted what an important part the final plays in this meaning.

Remark.—It must be remembered that the Verb is not always used in Chinese where it would appear in English, upon the principle, probably, that what can be understood from the sense need not be expressed in words, as:—

佢有做有呢, 我點知到佢呀⁵ *k'ui* ㄚ *yau* *tsò* ㄚ *mò* ㄚ *ni*? ㄚ *ngo* ㄚ *tím* ㄚ *chi* ㄚ *tò* ㄚ *k'ui* ㄚ? *Did he do it or not? How do I know (whether) he (did or not?)*

CXLVII. 係² *hai* ㄚ often represents the exclamations which are so often used in English conversation, such as:—

佢夥計翻黎咯⁵ *k'ui* ㄚ *fo* *kéi* ㄚ *fán* ㄚ *jai* *lok*, *his partner has returned*.

係² *hai* ㄚ *me*? *Has he?*

我唔自在⁵ *ngo* ㄚ *m* *tsz* ㄚ *tsoi*, *I am unwell*.

係² *hai* ㄚ *me*? *Are you?*

Remark.—These exclamations generally imply astonishment, or disbelief.

CXLVIII. Nothing is 有⁵ *mò* ㄚ *ye*, or 有⁵ *mò* ㄚ *mat*, ㄚ *ye*, as:—

有⁵ *mò* ㄚ *mat*, *sz* ㄚ ㄚ, *nothing is the matter*.

有⁵ *mò* ㄚ *ye* ㄚ, *nothing*.

Note.—有⁵ *mò* ㄚ *mat*, though it means nothing is sometimes used in the sense of *nothing much*, or *nothing particular*. In some cases its use seems somewhat similar to the use of *nothing* in English at times, as for instance, *What is the matter with you? Oh! nothing*, is sometimes said in reply, when there is really something the matter, but it is either of so

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unimportant a character, or the speaker does not care to make any fuss about it, so he says, *nothing*.

CXLIX. No one is 冇人 'mò yān, or 冇邊個 'mò pīn kò', as:—

冇人話 'mò yān wá', *no one says so.*

冇邊個做 'mò pīn kò' 'kò m tsò', *no one (or nobody) does so.*

CL. Do not is expressed by 咪 'mai, 唔好 'm 'hò, as:—

咪做 'mai tsò', or 唔好做 'm 'hò tsò', *Do not do it.*

咪攞 'mai tau', *Do not touch it.*

咪咁多事 'mai kò m' 'tò sz', *Do not be so troublesome.*

Remark.—There is a distinction between the two, but it is often lost sight of, and the two are used interchangeably. 咪 'mai means *do not*; a simple prohibition, while 唔好 'm 'hò has some sense in it of that it is not well to do so, and so means originally that it is not well to do it, as 我勸你, 唔好做 'ngo hūn' 'néi, 'm 'hò tsò', *I advise you not to do it.*

CLI. Verbs are often left out in Chinese Sentences.

1. The Verb is often understood in a Chinese sentence when it would be expressed in English, as:—

麵包酸 'Min' pān sūn, *the bread is sour.*

2. The Verb is often understood in sentences composed of a subject and some quality predicated concerning it. In such cases the copula is understood, as:—

個船長 'kò' shūn 'ch'ōng, *the ship is long.*

個人高大 'kò' yān 'kò tái', *the man is tall.*

3. In sentences expressive of admiration, surprise, or wonder, or in sentences beginning with Interjections the Verb is often understood, as:—

唉也, 咁架勢 'Ai yá, kò m' ká' shai', *Dear me, how handsome!*

睬, 乜你咁衰 'Ts'oi, mat, 'néi kò m' shui? *Tush! why are you so stupid?*

喺, 咪做咁 'Hai, 'mai 'kò m' 'á, *Look here! do not do so.*

真正好喇 'Chan ching' 'hò 'lá, *it is really good.*

CLII. The Subject always precedes the Verb: that of which something is predicated, that which is predicated of it.

Exception.—Sometimes in questions the Personal Pronoun follows the Verb, as:—

係我嚟咩 'Hai' 'ngo 'lai 'me? *Was it I who came?*

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Note.—It will be seen though that this can scarcely be called an exception, and does not invalidate the rule as it, if translated according to its meaning and literally according to the construction, would resolve itself (or it might be rendered into) the following English:—
It was I came, eh?

CLIII. When two Verbs are used to state what in English would only require one the object is placed between the two, as in English, as:—

俾我去 ^{‘péi ‘ngo lui², let me go.}

CLIV. No Preposition is required before the Verb in the Infinitive in Chinese. Position and sense show that it is to be rendered by an Infinitive in English, as:—

佢話佢想打我 ^{‘k’ui wá² ‘k’ui ‘sòng ‘tá ‘ngo, he said, he wished to strike me.}

CLV. In a sentence the Indirect Object follows the Direct when it is governed by 過 ^{kwo²}, which may be rendered in English by *to*, the sign of the Dative, as:—

俾個部書過我 ^{‘péi ko² pò² shü kwo² ‘ngo, give that book to me.}

But it may either precede or follow when 過 ^{kwo²} is not used, though it is better to follow, as:—

俾部書佢 ^{‘péi pò² shü ‘k’ui, give him a book.}

CLVI. In quoting what one has said the forms “said he” “said she” &c. are never used in Chinese, the Subject always precedes the Verb, as:—

佢話 ^{‘k’ui wá², he said.}

Note.—The use of the Final 囉 ^{wá} is more akin to the ‘he said’ of the English, as:—

佢打我囉 ^{‘k’ui ‘tá ‘ngo wá, he said he would strike me.}

CLVII. That Chinese Verbs are as idiomatic in their use as English or French or other Verbs the following list of words or phrases in which 打 ^{tá} to strike, occur will show. This list is not exhaustive, as so common and so varied is the use of this word that new forms are constantly appearing.

1. It is used in the simple form 打 ^{tá} with the meaning of to strike, to beat, to hit, and is the common rallying cry in faction fights, street quarrels, &c., as:—

打火 ^{‘tá ‘fo, to strike a light.}

打佢 ^{‘tá ‘k’ui, beat him.}

Note.—It is to be noted that a Chinese often says 佢打我 ^{‘k’ui ‘tá ‘ngo}, and the same of similar acts of assault, when upon further investigation it is found that though an assault may have been committed in a strictly legal sense of the term that actually

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no blow has fallen upon the person of the speaker. Care must therefore be taken not to render such phrases literally until it be found whether there was a threatened assault, or an actual one.

2. As striking takes a prominent part in war &c. it is used in the following combinations (in a quarrel).

- 打交 'tá káu, to fight (in a quarrel).
 打仗 'tá chōng², to fight (in battle).
 打贏 'tá yengt, to conquer; to win.
 打輸 'tá shü, to be defeated.
 打用 'tá lut, to get off; to rescue. (It necessarily implies to get off by the use of blows).

3. With the idea of striking it is used in combination with the article which is habitually struck to indicate the name of the striker, that is, the man who earns his livelihood by continually striking such an object, as:—

- 打鐵佬 'tá t'it, 'lò, blacksmith.
 打銅佬 'tá tung 'lò, coppersmith.
 打鼓嘅 'tá kwü ké, drummer.
 打石佬 'tá shek₂ 'lò, stone-cutter.

4. It is used in the names of actions in which striking is habitually used, as:—

- 打灰沙 'tá fui shá, to chunam.
 打灰路 'tá fui lò², to caulk.

5. It has the meaning of "by" when used with a Noun representing the way by which, or on which the progression takes place, as:—

- 打路去 'tá lò² hui², to go by road, or by land.
 打水路去 'tá 'shui lò² hui², to go by water.
 打山去, or 打山路去 'tá shán hui², or 'tá shán lò² hui², to go by way of the hills, or to go by a mountain road.
 打窗出去 'tá ch'ōng ch'ut, hui², to go out by the window.
 打船去 'tá shün hui², to go by ship.
 打艇去 'tá t'eng hui², to go by boat.
 打車去 'tá ch'é hui², to go by carriage, or any wheeled vehicle.

6. It is used to express certain actions of the elements, as:—

- 打雷响 'tá lui 'hōng, the sound of thunder.
 打風 'tá fung, to blow.
 打大風 'tá tái² fung, or 'tá fung kau, to blow a strong wind.

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打大雨 'tá tái' 'yü, to rain heavily.
 個响水打過嚟 'tá 'shui 'tá kwo' 'lai, the water beat over.
 打雷死 'tá 'lui 'sz, to be killed by a thunderbolt.

7. It is used in combination, or in words to represent sudden and violent actions, as:—

打石炮 'tá shek₂ p'au', to blast.
 打盲 'tá máng, to be struck blind (i.e. to become blind from the effect of a blow, or a thunderbolt).
 打跛 'tá pai, to become lame from the effect of a blow.
 打官府 'tá 'kwün 'fü, to go up to Court; to go to law.
 打跌 'tá tit, to be struck down.
 跌打 tit. 'tá, accident. (See next sentence).
 跌打丸 tit. 'tá yün, accident pills (i.e. to cure the effects of accidents).
 打落水 'tá lok₂ 'shui, to be thrown down into the water.
 打落地 'tá lok₂ 'tái², to be thrown down on to the ground.
 打死 'tá 'sz, to be killed (primarily by a blow, or in battle).

Note.—打死 'tá 'sz, necessary implies that the death has resulted from a striking of some sort, or from a shot from a fire-arm.

8. It is used to express a number of other actions, as:—

打掃 'tá sò', to sweep.
 打水 'tá 'shui, to draw water.
 打釘 'tá 'teng†, to drive in a nail.
 打花面 'tá 'fá min', to paint for acting.
 打廳轆 'tá 'ts'in 'ts'au, to slue right round.
 打落 'tá lok₂, to knock down.
 打沈 'tá 'ch'am, to be sunk; to sink.
 打探 'tá 't'am', to pay a visit of inspection, or surprise.
 打赤身 'tá 'ch'ik. 'shan, to be naked.
 打發人去 'tá 'fát. 'yan hui', to send any one away anywhere (as on a message).
 打死纈 'tá 'sz lit₂, to tie a dead knot.
 打包 'tá 'páu, to do up in matting (as a bale of goods).
 打理 'tá 'léi, to attend to anything.

9. It means to buy in the phrases.

打米 'tá 'mai, to buy rice.
 打伙食 'tá 'fo shik₂, to buy provisions.

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10. It is used to express a profession, or occupation, as:—

打伙記 'tá 'fo kéi', an inmate of a brothel.

打雜 'tá tsáp', a general assistant in a shop, or a coal trimmer on a steamer.

打本 (嘅) 'tá 'pún (ké)', a capitalist, anyone who provides money for any undertaking, or work by some one else.

11. It has the sense of *to play* in the following combinations, as:—

打骨牌 'tá kwat, 'p'ái*', to play at dominoes.

打紙牌 'tá 'chí 'p'ái*', to play at cards.

12. It is used for the action of fire-arms, as:—

開鎗打佢 'hoi ts'óng 'tá 'k'ui, shoot him.

去打雀 'hui' 'tá tsök', to go shooting (birds).

13. It implies addition, as:—

五個打七個 'ng ko' 'tá ts'at, ko', five added to seven.

CLVIII. Some idiomatic uses of 行 ₅ háng†, to walk.

1. It represents bodily, or physical motion, as:—

行船 ₅ háng† ₅ shün, to proceed, or start on a voyage, or to be employed on board ship.

行街 ₅ háng† ₅ kái, is used in the sense of taking a walk, or to go out.

佢就致行出街呎 'k'ui tsau' chí' ₅ háng† ch'ut, kái che, he has only just gone out.

嚟行街喇 ₅ lai ₅ háng† kái lá, come have a walk.

2. It is also used in combination with the name of the object in connection with which certain men take that physical motion which is necessary for them to undergo to perform their daily toil, as:—

行船嘅 ₅ háng† ₅ shün ké', a sailor.

行街嘅 ₅ háng† kái ké', a man who attends to the outside business of the shop, or firm.

3. It represents actions, or conduct in the phrases—

行刑 ₅ háng† ying, to punish.

行爲 ₅ háng† wai, conduct.

行禮 ₅ háng† 'lai, to perform a ceremony.

行清 ₅ háng† ts'ing, to worship at the tombs.

CLIX. On the uses of 起 'héi which means *to rise*; *to stand up*.

1. It means in some combinations "to raise," as:—

抽起 'ch'áu 'héi, to raise.

起身 'héi shan, to get up (lit. to raise the body).

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2. In combination with some words it means to start, to begin, as:—

起首 ^{héi} 'shau, to begin.

起脚(行) ^{héi} kōk_o (₁hángt), to start on a journey.

3. Used with 頭 ^{t'au} it means beginning, as:—

起頭 ^{héi} 't'au*, beginning.

4. Used with 做 ^{tsò} it means to build in a generic sense and is used with respect to the building of any edifice, as:—

起做 ^{héi} tsò², to build.

Note.—起做嘅 ^{héi} tsò² ke', is a builder, and 接盤起做嘅 ^{tsip} p'ín ^{héi} tsò² ke', is a builder and contractor. The natural order of the two callings is preserved in this sentence. We say a builder and contractor; but in so saying we reverse the order of things, as a man must first take a contract before he can begin to build, unless it be argued that the man first followed the business of a builder, and then added on to it that of a contractor. 起屋 ^{héi} uk, and 起舖 ^{héi} p'ò are also used with regard to building houses: the first is used about houses, and the second about shops. These two must not be confused. In Cantonese Colloquial houses, and shops are kept quite distinct. A building, the lower story of which is used as a shop, or mercantile office (for there are no distinctions between the two except when the latter is a large concern and then it may be called a 行 ₁hong) is called a 舖 ^{p'ò} and not an 屋 ^{uk}, which is a house in which there is no shop.

5. Used after the Verb 做 ^{tsò} it means completed, as:—

做起(嚟) ^{tsò} 'héi (₁lai), it is done.

CLX. 開 ^{hoi} has a number of different meanings.

1. It means simply and commonly "to open," as:—

開野 ^{hoi} 'ye, to open anything.

開張 ^{hoi} chōng, to open a new shop.

2. It is used with other words to represent the commencement of many actions and deeds, as:—

開身 ^{hoi} shan, to start (on a voyage).

開價 ^{hoi} ká, the first stated price, i.e. the price at the beginning of a bargain, lit. the opening price.

3. It has to be rendered into English sometimes by "off" or "out," &c., as:—

開船 ^{hoi} shün, to go off to a vessel.

開去 ^{hoi} hui, to go off (to anything).

(行)開嚟 (₁hángt) ^{hoi} lai, come nearer (to the speaker).

Note.—開頭 ^{hoi} t'au, means, outside, off there, &c.

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CLXI. 上 ⁵shōng does not only mean to "go up."

1. It also means to enter in a book, as:—

上簿 ⁵shōng ¹pò*, to enter in a book.
 上數 ⁵shōng sho', to enter accounts.

Remark.—Compare our phrase to enter up accounts and other similar expressions.

2. It has the sense in the Chinese of, *going up* in the following phrases; but the genius of our language requires it to be otherwise rendered in English, as:—

上船 ⁵shōng ⁵shün, to go on board a vessel, i.e. to go up on to a vessel.
 上學 ⁵shōng ²hok, to go to school, to begin to study, i.e. to go up to study.
 上岸 ⁵shōng ²ngon, }
 上街 ⁵shōng ²kái, } to go ashore.

Remark.—The difference between these two is that there must be a street, or streets when the latter is used, i.e. the one must go up on to a street, or streets, and not simply up on to the land; and a street, or streets necessarily implies a hamlet, village, town, or city.

3. The Chinese habitually say when speaking about going to the capital of the Empire, or the capital of a province "to go up" just as we say, "to go up to London," &c., as:—

上城 ⁵shōng ⁵sheng†, to go up to Canton, i.e. the city.
 上京 ⁵shōng ²king, to go up to the capital (of the Empire, Peking).

CLXII. On some uses of the word 落 ²lok.

1. It is used in the sense of descending, falling, &c., as:—

落嚟 ²lok ²lai, come down, i.e. descending come.

Note.—It must often be rendered in English by down as above, as:—

跌落 ²tit, ²lok, to fall down.

2. It is used in the sense of putting down, as:—

落本(錢) ²lok ²pún (⁵ts'in), to advance, or pay in, or pay up, capital, i.e. to put down capital into any business or concern.

落定(銀) ²lok ²tengt (¹ngan*) to pay (down) bargain money.

3. It is often used where in English an impersonal form of expression would be used, as:—

落雪 ²lok ²süt, it snows.
 落雨 ²lok ²yü, it rains.

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4. It must be translated in some instances by "begin," as:—

落手 lok_2 'shau, to begin (any manual labour), i.e. to put to the hand.

落筆 lok_2 pat, to begin writing, to commence writing a book, &c.

5. In one, or two phrases it must be rendered, to go on board, as:—

落船 lok_2 shün, to go on board a vessel.

6. Again it must be sometimes rendered by "put in" or "mix," as:—

落沙 lok_2 shá, to mix sand (with anything).

CLXIII. It will be found that there is quite an idiomatic use of 嚟₅ lai and 去₁ hui' in some sentences.

1. When going or coming are spoken of, they are used with reference to the position of the speaker, and are equivalent to "come" and "go," as:—

上嚟₅ 'shöng₅ lai, come up.

上去₁ 'shöng hui', go up.

落嚟₅ lok_2 lai, come down.

落去₁ lok_2 hui', go down.

2. But it is to be remembered that 嚟₅ lai when following Verbs is often used as a denoter, or sign that the action the preceding Verb refers to has been accomplished, as:—

佢做嚟咯₅ 'k'ui tsò₂ lai lok₀, he has done it.

3. In answer to a call 嚟咯₅ lai lok₀, means, (I am) coming. 嚟₅ lai to come when used in phrases the equivalent of the English, come in, come out, come back again, come up, follows the word, which shows whether the action is one of exit, or entrance, of ascent, or descent. In other words the word which takes the place of, or represents rather, the Preposition in English precedes the Verb 嚟₅ lai, to come, &c., as:—

入嚟₅ yap₂ lai, come in (lit. in come, or entering come).

出嚟₅ ch'ut, lai, come out (lit. out come).

上嚟₅ 'shöng₅ lai, come up (lit. up come).

落嚟₅ lok_2 lai, come down (lit. down come).

Note.—The same holds good as to 去₁ hui', to go.

CLXIV. Idiomatic uses of 坐₁ 'ts'o*† to sit, to sit down.

1. It is in common use in the sense of visiting; paying a visit; going to see anyone, as:—

(有)得閒嚟坐₁ ('yau) tak, lián lai 'ts'o*†, when you have time come, and see us, (lit. come sit).

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你時時見佢咩係, 我日日都入去坐嘅 ^{Nei shí shí}
 kin' 'k'ui mb? Hai', 'ngo yat₂ yat₂ yap₂ hui' 'ts'o*† ke', *Did you constantly see him?*
 Yes, I went in every day to visit (lit. to sit).

2. It is often used with the sense of *to ride*, or where we would use a Preposition, such as, "in," or "by," or "on," or where the sense would be plain enough in English without the use of any Preposition.

坐馬車 ^{ts'o*† má} ch'e, *to ride in a carriage.*

坐船去 ^{ts'o*† shiin} bni', *to go by vessel.*

坐艇嚟 ^{ts'o*† t'eng†} lai, *to come by boat.*

坐轎 ^{ts'o*† k'íu*}, *to ride in a sedan chair.*

坐車仔 ^{ts'o*† ch'e} 'tsai, *to ride in a jinrickshaw.*

Note—To ride on animals is more commonly and better expressed by 騎 ^{k'e}, as:—

騎馬 ^{k'e má}, *to ride on horseback* 騎驢 ^{k'e lui}, *to ride on a mule.* It is not wrong however to use 坐 ^{ts'o*†}, as:—

坐馬 ^{ts'o*† má}, *to ride on horseback.*

坐駱駝 ^{ts'o*† lok} o' t'o, *to ride a camel.*

3. It is also used where in English the Verb "to be" and the Preposition "in" would be used, as:—

坐監 ^{ts'o*† kám}, *to be in gaol.*

大人坐堂咯 ^{Tái' Yau} 'ts'o*† t'ong lok, *His Lordship is in Court.*

CLXV. Notice that with the word 死 ^{sz}, *to die* (whether by natural, or unnatural means) the means, or method, or cause by, or from which, the person has died, or been killed is, more especially in the latter case, mentioned in Chinese, as:—

病死 ^{peng²} sz, *to die from disease.*

整死 ^{chiung} sz, *to put to death* (used in a general sense).

打死 ^{tá} sz, *to kill, to slay.*

Note.—This is also used in a general sense to a certain extent, that is to say when speaking of death in battle, or by the hands, or by the elements; but not when applied to death by drowning, falling, &c., &c. Therefore it will be seen that though a dictionary may put, as some standard ones do put, under the heading "to kill" 殺 ^{shát.}, 殺死 ^{shát.} sz, 整死 ^{chiung} sz, it must be understood that they cannot be used indiscriminately, but have different shades of meaning.

跌死 ^{tit.} sz, *to be killed by a fall.*

浸死 ^{tsám} sz, *to drown; to be drowned.*

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Remark.—Compare English present illiterate phrase, *drowned dead*.

害死 *hoi' sz, to put to death by foul means.*
 剖死 *kat, 'sz, to stab to death, or to kill by stabbing.*
 斬死 *'chám 'sz, to execute, to stab so as to cause death.*
 局死 *kuk, 'sz, to put to death by suffocation.*
 嚇死 *hák, 'sz, to frighten to death.*

Note.—This last is used in the same exaggerated way that the similar phrase is used in English, as:—

佢嚇死我 *'k'ui hák, 'sz 'ngo, he frightened me to death.*

CLXVI. The Chinese are very fond of euphemisms to soften the idea of death, so repugnant to many ears, as:—

1.—過身 *kwo' shan,*

Note 1.—The Buddhist idea of metempsychosis may be here referred to. In that case it would mean *to pass into another body*.

2.—過世 *kwo' shai', to pass into another life, or world.*

3.—唔在 *'m tsol', not present, not here.*

Remark.—Compare the Hebrew *he was not* with this last phrase.

Note 2.—An emperor's death is spoken of as 崩 *pang.*

CLXVII. The Chinese generally use, like the French, the Verb to have 有 *'yau* when stating the size or weight of any object, or the age of any person, or thing, followed by the words 高 *ko, high*, 長 *'ch'öng, long*, 深 *sham, deep*, 闊 *fut, broad*, 重 *'ch'ung*, heavy*, 年 *'nin, years, &c., &c., &c.*, as the case may be, as:—

有幾高 *'Yau 'kéi kò? How high is it?*
 佢今年有幾大 *'K'ui 'kam 'nin 'yau 'kéi tái? How old is he?*

Note 1.—All the above and similar sentences may be as well, and sometimes better rendered, by putting the 有 *'yau* at the beginning of the sentence, as:—

有幾高呢 *'Yau 'kéi kò ni? How high is it?*

Note 2.—The 有 *'yau* may also be omitted, as:—

佢三寸高過我 *'k'ui sam ts'ün' kò kwo' 'ngo, he is three inches taller than I.*

Note 3.—It will be seen that articles possess weight, &c. in China instead of being simply so heavy.

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CLXVIII. 有 'yau is also used in place of the English Verb, *to be*, when speaking of the hour, as:—

有幾點鐘呢 'Yau 'kéi 'tim chung 'ui? *What time is it?*

CLXIX. 出 ch'ut, *to go out*, and 行 háng†, *to walk*, used with 街 kái street, had better, as a rule, not be rendered literally, as:—

出街 ch'ut, kái, simply means *out*, and is similar to the French *en ville*, as:—

佢出街 'k'ui ch'ut, kái, *he has gone out*.

行街 háng† kái, *to take a walk* (lit. *to go out into the street*), as:—

亞三呢 Á 'Sám 'ni? *Where is Á Sám?*

佢啱啱行出街咯 'k'ui ngám ngám háng† ch'ut, kái lok, *he has just gone out*.

Note.—To bring the idea of being *on* the street into prominence, it is necessary to make use of some other words, as:—

個乞兒係邊處 Kó' hat, 'yí* 'hai pín shü? *Where is the beggar?*

佢係街上 'k'ui 'hai kái shóng², *he is on the street*. This last being more like the French *a la villa*.

CLXX. The term for *to marry* when applied to a man is different to that used when a woman is spoken about, as:—

1. To take a wife, or marry a wife, is 娶 ts'ui', or 取 'ts'ui.

2. The girls also of a family are said to have 出門 ch'ut, 'mún, when they marry, i.e. to go out of the door.

3. To marry a husband is 嫁 ká'.

Caution.—These terms must not be used the one for the other.

4. Other terms are also used, as, 取心抱 'ts'ui sam 'p'ò generally pronounced 't'sò san 'p'ò, *to take a daughter-in-law*, i.e. to get one's son married.

CLXXI. There are distinctions to be observed in the use of 抵 'tai, *to be worth*.

1. In speaking of articles, say, 值(得) chik₂ (tak₂), or 抵(得) 'tai (tak₂).

2. But 抵 'tai cannot be used in speaking of individuals. A phrase that may be used in such a case is, 佢有大把錢 'k'ui 'yau tái² 'pá 'tsín*, *he has a lot of money* (lit. a great handful).

Note 1 — 大把 tái² 'pá may also be rendered by *much*, a great deal.

Note 2.—There are also other uses of 抵 'tai, such for instance as in 抵手 'tai 'shau, *clever*, and in 唔抵得 'm 'tai tak, *I cannot bear it*, or *I cannot stand it*.

VERBS.

CLXXII. Difference between 識 shik, and 知 chí.

1. 知 chí means "to know a fact; to be aware of; to be sensible of."

你知呢啲事幹唔知呀 ^⁴Néi chí ní tsi sz' kon' m chí á? *Do you know about these matters?*

你知係啲唔係呀 ^⁴Néi chí hai' kom' m hai' á? *Do you know that it is so, or not?*

你知佢有嚟冇呀 ^⁴Néi chí 'k'ui 'yau lai 'mò á? *Do you know whether he came, or not?*

你知邊個打你唔知呀 ^⁴Néi chí pín ko' 'tá 'néi m chí á? *Do you know who struck you?*

識 Shik, means, or implies, mental knowledge, science, acquaintance, and may generally be expressed by "to understand; to know how to do anything" (i.e. to be able); "to be acquainted with."

我識讀 ^⁴ngo shik, tuk, *I can read it.*

我識字 ^⁴ngo shik, tsz', *I can read, and write.*

我識做 ^⁴ngo shik, tsò', *I know how to do it.*

我識佢 ^⁴ngo shik, 'k'ui, *I know him (i.e. am acquainted with, not merely know him by having simply seen him once, or twice).*

Note.—To know anyone from having seen him, as say a thief from having seen him in your house, would be 見過 kín' kwò'.

CLXXIII. 買 máí, to buy, 賣 mài', to sell. The difference between the two words consists in the tones. 買 máí, to buy, is in the lower rising tone, or 下上 há' shōng'. 賣 mài', to sell, is in the lower entering, or 下入 há' yap'. Either 出 ch'ut, or 俾 péi is often used with 賣 mài', to sell, and 入 yap', to enter, is also often used with 買 máí.

Remark.—It will be well for the beginner to get into the habit of using these words at first with 買 máí, and 賣 mài', and thus cover any mistake he may make about the tone of the word, or at all events to fall back on them, if he is in any difficulty in making himself understood. He may also employ them in asking a question, if he is not sure that he has understood what has been said, as:—

係賣出咯 hai' mài' ch'ut, lok, *it was sold.*

我賣俾佢 ^⁴ngo mài' péi 'k'ni, *I sold it to him.*

係買入嘅 hai' máí yap' ko', *it was bought.*

你係話買入係唔係呀 ^⁴Néi hai' wá' 'mái yap' hai' m hai' á? *Did you say bought, or not?*

ADVERBS.

CLXXIV. Adverbs are compared in the same manner as Adjectives.

Note.—In fact many Chinese Adjectives and Adverbs are one and the same. The distinctions of parts of speech are not marked with the clearness that exists to a great extent in English. Chinese parts of speech are more like some few English words that may be classed under different parts of speech according to the use they are put to, as:—

快馬 $fai' má$, a quick horse.

快啲嚟 $fai' ti \xi lai$, come quickly.

佢嚟得快 $'k'ui \xi lai tak, fai'$, he has come quickly.

ADVERBS OF TIME.

CLXXV. Adverbs and Adverbial Phrases of Time sometimes either precede, or follow the Verb, or often commence a sentence, instead of ending it as in English, as:—

聽日嚟 $t'ing yat_2 \xi lai$, come to-morrow.

而家去 $'yi ká hui'$, go now.

啲陣時叫咯 $'ko chan^2 \xi shi kiú' lok'$, (he) called out at that time.

今日好天 $kam yat_2 'hò t'in$, it is good weather to-day.

Note 1.—聽日 $t'ing yat_2$, to-morrow, must not always be taken in a literal sense, it often means simply some indefinite time in the future, as:—

聽日嚟見我喇 $t'ing yat_2 \xi lai kin' 'ngo lá$, come see me again.

Note 2.—The *to* which appears in the English construction of to-day, to-night, is represented in Chinese by 今 kam *this, or the present*, as 今日 $kam yat_2$, to-day, and

今晚 $kam 'mán$, to-night.

Remark.—In colloquial the *y* of 日 yat_2 after 今 kam is changed into *m*.

Note 3.—Note the difference which may exist in meaning due to the Adverbial Phrase of time occupying a different position in a sentence, as:—

啲時個人嚟 $'ko \xi shi ko' \xi yan \xi lai$, the man came at that time.

個人嚟啲時 $ko' \xi yan \xi lai 'ko \xi shi$, the time that the man came.

我細啲個陣時 $'ngo sai' 'ko ko' chan^2 \xi shi$, when, or at the time I was small.

個陣時我細個 $ko' chan^2 \xi shi 'ngo sai' ko'$, at that time I was small.

CLXXVI. When the Nominative of the Verb is expressed whether it be a Noun or Pronoun, it, with its qualifying words, in many cases either precedes the Adverb, or Adverbial Phrase of Time, or not, as:—

我今晚嚟咯, or 今晚我嚟咯 $'ngo kam 'mán \xi lai lok,$, or $kam 'mán \xi ngo \xi lai lok,$ I shall come to-night.

ADVERBS.

CLXXVII. The Adverb, or Adverbial Phrase sometimes follows both Subject Nominative and Verb, as in English, as:—

我嚟咯, 今晚 ^{ngo} ^{lai} ^{lok}, ^{kam} ^{man}, *I shall come to-night.*

Note.—But it is added more as an after-thought in such a case. The best form for the Beginner to get into the habit of using will be the one in which it immediately follows the Subject of the sentence.

CLXXVIII. In some cases the Adverb, or Adverbial Phrase must occupy a certain place in the phrase, or sentence, and no elasticity is allowed, as to its position, as:—

我就嚟咯 ^{ngo} ^{tsau} ^{lai} ^{lok}, *I am just coming.*

ADVERBS OF PLACE.

CLXXIX. Adverbs of Place, or Chinese words which may be translated in English by Adverbs of Place, when used with simple Verbs follow the Verb as in English, as:—

擠呢處 ^{chai} ⁿⁱ ^{shü}, *place it here.*

搬去嗰處 ^{pün} ^{hui} ^{ko} ^{shü}, *move it there.*

嚟呢處 ^{lai} ⁿⁱ ^{shü}, *come here.*

CLXXX. When there is an Object in the sentence Adverbs of Place often precede the Verb, or when the Verb *to be* is used they precede the Verb, as:—

呢處有好多野 ⁿⁱ ^{shü} ^{yeu} ^{ho} ^{to} ^{ye}, *there are many things here.*

呢處係有咯 ⁿⁱ ^{shü} ^{hai} ^{yeu} ^{lok}, *there are some here.*

CLXXXI. When Adverbs of Place are used with 係 ^{hai} they generally precede the Verb, as:—

我哋呢處打個人 ^{ngo} ^{hai} ⁿⁱ ^{shü} ^{ta} ^{ko} ^{yan}, *I struck the man here, (at this place).*

Note 1.—The Dictionaries are again wrong in saying that *here* is 呢處 ⁿⁱ ^{shü}, and *there*, 個處 ^{ko} ^{shü}. These two phrases are undoubtedly the phrases which are often used when we would say *here*, or *there*; but in reality they mean *this place*, and *that place*, and they are not the only phrases which are used in Chinese where in English one would say *here*, or *there*. It is therefore far better, while at the same time they may be best rendered many times in English by *here*, or *there*, to remember their construction, viz:— that 呢 ⁿⁱ, and 個 ^{ko} are respectively *this*, and *that*, and that any other word which

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represents the English word *spot*, or *place* is used with either of them according to whether one wishes to say *here*, or *there*, as :—

呢處	ni shü',	this place, English here.
呢箇	ni tát,	this spot, English here.
呢定	ni 'teng*†,	this spot, English here.
個處	ko' shü',	that place, English there.
個箇	ko' tát,	that spot, English there.
個定	ko' 'teng*,	that spot, English there.

Note 2.—Where is likewise rendered into Chinese by a number of different phrases, which are similar as regards the manner of their construction to those above. To represent where 邊 pín, which, is used, and then any of the other words which represent *spot*, or *place*, such as, 處 shü', 箇 tát, 定 'teng*†, 位 'wai*, 吓 'há, as :—

嗰邊處 'Hai pín shü'? *Where is it, or at what place is it?*

Remark.—No Verb is required, or can be used in such sentences. Notice that *where is* is transposed in Chinese into *is where*.

CLXXXII. The Adverb often occupies a different position in a Chinese sentence to that it occupies in an English one. When an Adverb is used in connection with a Verb to amplify its means, it is placed before the Verb instead of after it as in English. Note the following transposition of ideas according to our mode of thought. To the Chinese it is, however, the natural mode of expressing oneself, and ours the unnatural, as :—

English.	Chinese.
Come back. .	Back come, 翻 嚟 fán lai.
Come up.	Up come, 上 嚟 shōng ² lai.
Come down.	Down come, 落 嚟 lok ₂ lai.
Come out. .	Out come, 出 嚟 ch'ut, lai.
Go back. .	Back go, 翻 去 fán hui ² .
Go up.	Up go, 上 去 shōng hui ² .
Go down.	Down go, 落 去 lok ₂ hui ² .
Go out.	Out go, 出 去 ch'ut, hui ² .
Down stairs.	Floor down, 樓 下 lau há ² .
Up stairs.	Floor up, 樓 上 lau shōng ² .

ADVERBS OF MANNER.

CLXXXIII. Adverbs of Manner may be placed in many cases in different positions in a sentence, as the following examples will show, their position in the

ADVERBS.

sentence sometimes producing a slight difference in the meaning, as:—

佢寫得快 ^{'k'ui 'se tak, fái}, *he can write quickly.*
 佢寫快都得 ^{'k'ui 'se fái' tò tak,} } *he can write quickly.*
 佢快都寫得 ^{'k'ui fái' tò 'se tak,} }
 快都寫得嘅 ^{fái' tò 'se tak, ke'}, *it can be written quickly.*

Note.—The insertion of the Negative even in the sentence does not alter the readiness of the Adverb of Manner to appear in any part of the sentence, as:—

佢唔寫得快 ^{'k'ui 'm 'se tak, fái'},
 佢快唔寫得嘅 ^{'k'ui fái' 'm 'se tak, ke'},
 佢寫快就唔得嘅 ^{'k'ui 'se fái' tsau' 'm tak, ke'}, } *he can not write quickly.*

CLXXXIV. 都 ^{tò} used in the sense of “as well,” “also” is used before the Verb, as:—

兩個都喺處 ^{'lóng kò' tò 'hai shü'}, *the two were there also, or as well.*

Note.—It appears after the Verb also in other senses.

CLXXXV. 噉 ^{'kom}, or 敢樣 ^{'kom 'yöng*}, *so, or in this manner* precede the Verb, they qualify, as:—

佢噉樣走嘅 ^{'k'ui 'kom 'yöng* 'tsau ke'}, *he ran like this.*

CLXXXVI. When, however, an Auxiliary as 係 ^{hai'} is used, 噉 ^{'kom}, or 噉樣 ^{'kom 'yöng*} come between the Auxiliary and the Verb, as:—

佢係噉走 ^{'k'ui hai' 'kom 'tsau}, *he did so run.*

CLXXXVII. Too, 過頭 ^{kwo' t'au} and 得齊 ^{tak, tsai'} follow the Adjective they qualify contrary to the usage in English, as:—

多過頭 ^{tò kwo' t'au}, *there are too many.*
 少得齊 ^{shíu tak, tsai'}, *there are too few.*

CLXXXVIII. More is often represented in Chinese by 重 ^{chung'}, as:—

重有得嚟 ^{chung' 'yau tak, 'lai}, *there is more to come.*
 重有啲(添) ^{chung' 'yau ti (t'ím)}, *there is a little more.*
 重有 ^{chung' 'yau}, *there is more.*

CLXXXIX. The Adverb *to* used after many English Verbs is represented in Chinese at times by 過 ^{kwo'}, as:—

俾過我 ^{'péi kwo' 'ngo}, *give it to me.*

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CXC. The Negative is introduced into the middle of the phrases, 若然 $y\ddot{o}k_2$ $y\ddot{i}n$, *if*, and 自然 tsz^2 $y\ddot{i}n$, *of course, consequently*, as:—

若不然 $y\ddot{o}k_2$ pat_2 $y\ddot{i}n$, *if not*.

自不然 tsz^2 pat_2 $y\ddot{i}n$. See Remark.

Remark.—This last is very seldom used in a negative sense. Strange to say it is almost always used in a strongly positive sense.

CXCI. The phrases 誰知 ζ $shui$ ζ $ch\acute{i}$, and 誰不知 ζ $shui$ pat_2 ζ $ch\acute{i}$, though in the one phrase a Negative, 不 pat_2 , *not*, is employed, and in the other it is not, have both the same meaning, the idea of which may perhaps be as well represented in English by the following, as by anything else, viz: *but unexpectedly, but who would have thought it*.

Remark 1.—See Remark under CXC.

Remark 2.—The phrases 仍然 $y\ddot{i}ng$ $y\ddot{i}n$, *still*, and 雖然 ζ sui $y\ddot{i}n$, *although* are never used with the Negative.

CXCII. When a word which represents the Adverb in English is used with two Verbs in Chinese it is placed between the two, as:—

Without Adverb.

揸去 ζ $ning$ hui^2 , *take away, i.e. lit. take go*.

揸嚟 ζ $ning$ ζ lai , *to bring here, i.e. lit. bring come*.

With Adverb.

揸出去 ζ $ning$ $ch'nt$ hui^2 , *take out*.

揸入嚟 ζ $ning$ yap_2 ζ lai , *bring in*.

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CXCIII. Many Prepositions precede the Verb in Chinese, even when there may be two Verbs in the sentence, though in the latter case they may be placed with equal correctness between the two. Those which may be used either before, or after the Verb oftener precede than follow it, as:—

同我去 ζ $t'ung$ ζ ngo hui^2 , *go with me*.

孖我去做 ζ ma ζ ngo hui^2 $ts\ddot{o}^2$, *go with me and do it, or go, and do it for me*.

你同埋我去做 ζ nei ζ $t'ung$ ζ mai ζ ngo hui^2 $ts\ddot{o}^2$, *go with me, and do it*.

去同我做 hui^2 ζ $t'ung$ ζ ngo $ts\ddot{o}^2$, *go and do it for me, or come with me, and do it*.

我在呢間屋住有十多年咯 ζ ngo $ts\ddot{o}^2$ ζ ni ζ $k\acute{a}n$ uk ζ $ch\ddot{u}^2$ ζ yau $shap_2$
 ζ to ζ $n\acute{i}n$ lok_2 , *I have lived in this house ten years, and more.*

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我打裏頭個條路入^{ngo tá 'lui ɿ'au ko' ɿ'tíu lò² yap₂}, *I entered by the inside road.*

你去就打山邊個條路行^{'néi hui² tsau² tá shán pín ko' ɿ'tíu lò² hángt}, *when you go, go by the road on the hill side.*

CXCIV. Some Prepositions always precede the Verb, as:—

我打路去^{ngo tá lò² hui²}, *I went by road.*

我打個便過^{ngo tá 'ko pín² kwo'}, *I passed by that way.*

佢當我面前做^{'k'ui ɿ'tong ngo mín² ɿ'ts'ín tsò²}, *he did it in my presence.*

CXCV. Prepositions which are used with Verbs to modify, or extend their meaning are sometimes placed after the Objects, and not immediately after the Verbs, as in English, while at other times they immediately follow the Verbs, as in English, as:—

揸個樽翻嚟^{ning ko' ɿ'tsun fán ɿ'lai}, } *bring back the bottle.*
 揸翻個樽嚟^{ning fán ko' ɿ'tsun (ɿ'lai)}, }

CXCVI. If the Personal Pronoun is expressed in the sentence, it comes first, and then the Prepositional Phrase followed by the Verb:—see sentences above.

Exception.—因為^{yan wai²}, however, either follows, or precedes the Pronoun.

CXCVII. The Preposition is often not expressed, but understood, as:—

留番過我食^{lau fán kwo' ngo shik₂}, *keep it for me to eat*, becomes 留番
 我食^{lau fán ngo shik₂}.

CXCVIII. Prepositional phrases follow Adverbial phrases, as:—

我聽晚喺呢處瞓^{ngo t'ing 'mán 'hai ɿ'ni shü² fan'}, *I shall sleep here (at this place) to-morrow night.*

POSTPOSITIONS.

CXCIX. Some words which are Prepositions in English follow the Noun in Chinese, as:—

門裏^{mín 'lui}, *within the door.*

門外^{mín ngoi²}, *outside the door.*

身上^{shán shōng²}, *on the person.*

心中^{ɿ'am chung}, *in the heart.*

面前^{mín² ɿ'ts'ín}, *before the face.*

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屋後 uk, hau², *behind the house.*
 手下 'shau há², *under the hand, or under the command of.*
 屋內 uk, noi², *within the house.*

CC. Notice that the above words are capable of transposition, and have a different meaning when so transposed to those given above, as:—

裏門 'lui mún, *an inside door.*
 外門 ngoi² mún, *an outside door.*
 上身 shōng² shan, *the upper part of the body.*
 中心 chung sam, *the very centre.*
 前面 ts'in miu², *before, or opposite.*
 後屋 hau² uk², *houses at the back.*
 下手 há² 'shau, *to move the hand down; to begin anything.*
 內屋 noi² uk, *houses within an enclosure, (seldom used.)*

CCI. *After.*—After is placed after its governed words in Chinese instead of before as in English, as:—

從此之後 ts'uug 'tsz chí hau², *after these things.*
 佢落嚟之後 'k'ui lok² 'lai chí hau², *after he came down.*
 從今以後 ts'uug kam 'yi hau², *from this time henceforth.*
 講完之後 'koug yün chí hau², *after finishing talking.*

CCII. *After* is sometimes placed after the Subject of the sentence, and before the Verb, as:—

佢後來嚟嘅 'k'ui hau² 'loi 'lai ke', *he came afterwards.*

CCIII. The English Preposition “at” is not used in Chinese before time, as:—

六點嚟 luk² 'tim 'lai, *come at six o'clock.*

CCIV. “By” when used to show the manner, or route, or method by which a journey has been, or is to be taken, is represented by 打 'ta, as:—

打路去 'ta lò² hui², *to go by road (i.e. by land).*
 打水路去 'ta 'shui lò² hui², *to go by water.*
 打個處過 'ta ko' shū' kwo', *to go by that way, or place.*

CCV. “By” when used in English after a Comparative before a Noun of Number, Measure, or Weight, or a Number relating to age is not used in Chinese,

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the word 有 'yau being quite sufficient, as:—

佢高過你有一寸 'k'ui kò kwo' 'néi 'yau yat, ts'ün', he is taller than you by one inch.

貴有一半 kwai' 'yau yat, pún', it was dearer by one half.

你重過我有一斤 'Néi 'ch'ung* kwo' 'ngo 'yau yat, 'kan, you are heavier than I by one cattly.

佢細過我有三年 'k'ui sai' kwo' 'ngo 'yau sam nín, he is younger than I by three years.

CCVI. In a Chinese Sentence when the dimensions of an object are given the Preposition "by" is rendered often by 打 'tá, to strike, being an idiomatic use of that Verb, as:—

五尺(長)打三尺(闊) 'ng ch'ek. ('ch'öng) 'tá sam ch'ek. (füt.), five feet by three feet.

CCVII. "Of" is not expressed before the name of a month, as in English, as:—

英二月三號 'Ying yí' yüt, 'sám liò', the 3rd. of February (lit. English second month, and third day).

CCVIII. "Of" is also not used after weights and measures, as in English, as:—

十斤魚 shap, 'kan 'yü*, ten catties (of) fish.

兩尺半絲髮 'lōng ch'ek. pún' sz fát, two and a half feet of silk stuffs.

Note.—In Chinese accounts the position of these words would be altered, viz: 魚

十斤 'yü* shap, 'kan, fish, 10 catties, &c.

CCIX. 同 't'ung means for, and from, as well as with, as:—

我同佢買 'ngo 't'ung 'k'ui 'mái, I bought it from him.

我同佢賣 'ngo 't'ung 'k'ui mai', I sold it for him.

我同佢去 'ngo 't'ung 'k'ui hui', I went with him.

CCX. There is no need to use a Preposition with the Verb 坐 'ts'o*, to sit, though it can be, and is sometimes used, as:—

坐 'ts'o*, to sit, or sit down, or to sit on.

Remark.—It will be seen that the Verb 坐 'ts'o* represents all these ideas. Note also the following:—

坐落 'ts'o* lok, to sit down.

坐在 'ts'o* tsoi', to sit on.

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坐住 'ts'o* chü², *to be sitting on, or to be sitting.*

坐上個處 'ts'o* 'shōng ko' shü', *sit up there.*

CCXI. The Preposition is sometimes left out, as:—

你呢 'Néi ni? *Where were you?*

Remark.—This is somewhat like the English, *And you?* which sometimes occurs.

Note.—Note, however, that it is polite to repeat in answer to a question the question itself as an answer; but without, of course, its interrogative adjuncts.

CCXII. The word “for,” or phrases “in order to” or “in order for” are sometimes represented by 嚟 ₂ lai.

佢起間屋嚟俾佢住 'k'ui 'héi kán uk, ₂ lai 'péi 'k'ui chü², *he built a house for him to live in.*

佢上去嚟幫佢嘅 'k'ui 'shōng hui' ₂ lai pōng 'k'ui ke', *he went up in order to assist, or help him.*

CCXIII. 過 kwo' occupies sometimes the position of *to*, and has that meaning when used with a Noun, or Pronoun governed by a Verb, as:—

俾過我 'péi kwo' 'ngo, *give it to me.*

CCXIV. 過 kwo' can, however, often be understood, the principle of position shewing that the Noun, or Pronoun must be in a Dative Case.

Remark.—That is to say if 我 'ngo follows such a Verb as 俾 'péi, anyone can see that it must mean *to me*. Ergo it is unnecessary to put in the 過 kwo'.

CCXV. 到 tó' is used before Nouns and Pronouns in the sense of *to arrive at*, or *reach to*, &c., as:—

佢昨日到城 'k'ui tsok₂ yat₂ tó' sheng†, *he arrived at Canton yesterday.*

佢唔摸得到 'k'ui m ò tak, tó', *he could not reach to it.*

CONJUNCTIONS.

CCXVI. With regard to Conjunctions the beginner in Cantonese colloquial must try and do away with all his preconceived notions of joining sentences together, and speak as a rule in short simple sentences, as far as possible, unconnected by Conjunctions.

CCXVII. The use of a word to express “and” in English is not always necessary by any means in Chinese, the juxtaposition of several words in a sentence

CONJUNCTIONS.

implying often that there is a connection. A slight break in the voice between the different words thus connected will serve to draw attention to the fact that the words are joined together, as:—

我, 你, 佢, (都) 去街咯 ^{ngo, 'néi, 'k'ui, (tò) lui' kái lok,} *I, you (and) he*
(all) went out.

CCXVIII. To prevent misapprehension when a number of names of people, or things are thus joined together in a seemingly unconnected way, it is common to insert after them words such as 喊 嚟 哈 ^{hám pá láng,} *all*, 喊 ^{hám,} *all*, 都 ^{tò,} *and*, or *also* &c., and thus group them together, and show that they are connected, as:—

事頭, 事頭婆, 細 佢 仔 喊 嚟 哈 去 澳門 ^{sz' t'au*, sz' t'au}
^{p'o, sai' man 'tsai, hám pá láng lui' Ó'-mún,} *the master, mistress (and) children*
have all gone to Macao.

CCXIX. For the same reason 同 ^{t'ung,} *with*, is used where in English “and” would be employed, as:—

English.—*He and I went.* Chinese.—我 同 佢 去 ^{ngo t'ung 'k'ui hui,} *he*
went with me.

CCXX. With names of persons and things it is also common to introduce a Numeral in the sentence immediately after the Nouns, which in English would simply be connected by “and,” as:—

English.—*John, Thomas, Mary and I read the book.* Chinese.—我, 亞 一,
亞 八, 亞 連, 四 個 (人) 讀 個 部 書 ^{ngo, Á' yat, Á' pát, Á' lín, sz' ko'}
^{(yan), tuk₂ ko' pò' shü,} *I, A yat, A pat, A lin, four (persons) read that book.*

CCXXI. Instead of a Conjunction being used the Verb is often repeated before, or after, several Nouns whether they are Nominatives to the Verbs, or Objects, or in the Dative Case.

俾 水, 俾 雪, 俾 個 玻 璃 杯 過 我 ^{'péi 'shui, 'péi süt, 'péi ko' po-₂ léi}
(or léi)-₂ pui kwo' ^{ngo,} *give water, give ice, give a tumbler to me.*

我 俾 你 俾 佢 咯 ^{ngo 'péi 'néi 'péi 'k'ui lo',} *I give it to you, and him.*

Note.—This last sentence is ambiguous, and rather bad Chinese, and may mean, *I give it to you to give to him.* A Numeral introduced into the sentence will free it from this ambiguity and put in in good style as in No. CXX, as:—

我 俾 你 兩 個 人 咯 ^{ngo 'péi 'néi 'lóng ko' ₂ yan lok,} *I give it to you two.*

CONJUNCTIONS.

CCXXII. And is sometimes represented in Chinese by 零 ₂ leng† when used with numerals, as:—

一百零一十 yat, pák. ₂ leng† yat, shap₂, *one hundred and ten.*

CCXXIII. But 零 ₂ leng is more often used to denote that a denomination has been left out, and when twice repeated that two denominations have been left out. In fact it often takes the place of the nought in the Arabic numerals, as:—

一兩零一分 yat, 'lóng ₂ leng† yat, fan, *one tael and one fun.*

一十五兩零零一 yat, shap₂ 'ng 'lóng ₂ leng† ₂ leng† yat, *fifteen taels and one lí.*

CCXXIV. And is not required in a Chinese sentence when the different dimensions of an object are given, as:—

五寸長三寸闊 'ng ts'ün' ch'öng sam ts'ün' fit, *five inches long (and) three inches broad.*

CCXXV. "And" is often left out between Numerals as in German, as:—

一百一十九 yat, pák. yat, shap₂ 'kau, *one hundred and nineteen.*

INTERJECTIONS, EXCLAMATORY PARTICLES AND THEIR TONAL VARIANTS.

CCXXVI. The following are some of the words used in Cantonese for Interjections.

叮 ₂ 'Á! Ah!
 呀 ₂ 'Á²! Ah!
 唉 ₂ 'Ái! Oh!
 挨 ₂ 'Ái! Alas!
 嗒 ₂ 'Ái²! Ah!
 嗚 ₂ Ch'ai! Tush! Bosh! Tut!
 噤 ₂ Ch'e! " " "
 咄 ₂ Ch'e²! " " "
 啞 ₂ Ch'i! " " "
 睬 ₂ Ch'oi! also pronounced ts'oi! (used by women) Tush! Bosh!
 噉 ₂ E²! Now!
 喂 ₂ Ha! Ha! Indeed! Oh!
 吓 ₂ 'Há! What!
 吓 ₂ 'Há²! Ah!
 唏 ₂ He! Tut! (don't be afraid)

呵 ₂ Ho! What!
 呵 ₂ 'Ho! Indeed! Oh!
 荷 ₂ Ho²! Indeed! —
 嗒 ₂ Hò! Ho!
 耗 ₂ 'Hò²! Ho!
 嘸 ₂ Hò! Poo!
 吁 ₂ Hui! Tut! Hulloo! (This must be pronounced shortly.)
 吁 ₂ Hui! or Hui²! Ah! (This must be lengthened out in pronunciation.)
 咪聲 ₂ 'Mai sheng! Chut!
 乜噉呀 Mat, 'kom á²! What!
 那 ₂ Ná²! There! 那那 ná² ná²! Now!
 Now!
 噉 ₂ Né²! There now!
 啊 ₂ O²! Oh!

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唏 He! What!

嘆 Hai! Here!

嗒 Hái! Oh! What a bother you are!

噉 Hái²! Alas!Hg²! Dear me! Fiddlesticks!弊 Pai²! Alas!

P'í! Tush (used by women.)

喂 Woi! Hulloo there!

喂 Woi²! Hulloo!

FINALS.

CCXXXVII. Though the Final Particles so freely used in Chinese have in most cases no exact meaning as separate words, yet they often throw a strong emphasis upon the sentence, and express in the clearest manner whether it is Interrogative or Affirmative—whether the speaker is simply assenting to some proposition that is stated, or expressing surprise at it—whether a simple statement is being made, or whether it is being stated in the most positive manner, and with all the emphasis possible—or whether the speaker is not very sure of what he says, and with this uncertainty asks in an indirect manner whether it is so, or not. It will thus be seen that such words as these express different feelings, and modulations of intensity of such feelings, and bring out different shades of meaning as they are used singly, or in combination (very much as stops are used in an organ to modulate, and intensify the sound of the music.) It will be seen that such words as these are very difficult, or impossible even of translation into English where accent and emphasis alone do their work to a great extent.

A proper use of these Finals will bring out one of the niceties of the language. There is a great beauty in all these variations of meaning of a sentence, which is often lost when little attention is paid to them. Certain English scholars of Chinese, who have devoted nearly all their attention to the fossilised book-language, and despise, in their comparative ignorance of it, the living language—the colloquial—lose sight of all these, and many other beauties in the Cantonese colloquial.

It is curious, and most interesting to notice how small and insignificant a word at the end of a sentence will change the meaning of the whole sentence, like the rudder at the stern of the ship governing the motions of the whole vessel.

CCXXXVIII. List of Finals, and their Tonal Variants.

1. ㄚ, 呀, interrogative, emphatic, or merely euphonic.
2. ㄚ', 呀', emphatic, or merely euphonic.
3. ㄚ², 呀², emphatic, more so than the last.
4. ㄔá, 噉, cautionary, or restraining.
5. ㄔá', 噉', stronger, or more urgent than the last.

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6. Chá', 咋, cautionary, or restraining, or delaying, but rarely implying doubt.
 7. Che, 呎, or 遮, implying limitation. *see 遮*
 8. Che', 啫, implying limitation, &c.
 9. 'Chá, 啫, implying limitation, but stronger than the last.
 10. Chi, 吱, emphatic.
 11. 'Cho, or 'chö, 咀, emphatic.
 12. E, 唉, interrogative.
 13. Ká, 咖, }
14. Ká', 噯, } emphatic-affirmative.
 15. Ke', 嘅, somewhat similar to the last, or simply euphonic.
 16. Ko', 个, same as last.
 17. Kwa, 喺, implying doubt, or some degree of probability; there is also an expectancy of a reply sometimes expressed in it,—a reply which will solve the doubt, or intensify the probability.
 18. Kwá', 哇, the same as last.
 19. Kwo, 過, }
20. Kwo', 過, } the same as last.
 21. Lá, 喇, emphatic, or simply euphonic.
 22. Lá', 鑊, implying certainty, or simply euphonic.
 23. Lak, 勒, emphatic.
 24. Le, 哩, affirmative.
 25. 'Le, '哩, same as last.
 26. Le', 啲, imperative, or emphatically affirmative.
- The best way to indicate the difference between these two series of Les may be best illustrated by supposing a traveller was telling a tale the truth of which he could see was doubted by his auditors. He might use any of
27. Le, 哩, }
28. 'Le, '哩, } he could plainly see there was doubt felt by the questioner; but supposing
29. Le', 啲, } his tale concluded and corroborative evidence proving that his marvels were truths, then the former series would be employed by him, their use giving a slight trace of jubilant triumph, which, if expressed in English colloquial, might be, "There you see that's just what it is."
30. Lo, 囉, affirmative, or emphatic.
 31. Lo', 囉, same as last.
 32. Lok, 咯, the same as last, but intensified in its sense.
 33. 'Má, 嗎, simply interrogative, or interrogative combined with surprise.
 34. 'Má, 嗎, interrogative and expecting an affirmative reply.

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35. Má², 嗎, interrogative: asking certainly as to any matter.
36. Má, 嘛, same as last, or the meaning might be expressed by "(I told you so before), now isn't it so?"
37. Má, 嗎, interrogative, and expecting an affirmative reply.
38. Má², 嗎, affirmatively-interrogative.
39. Me, 咩, interrogative, or expressing some surprise as well, as—"Is it so?"
40. Mo, 麼, }
 41. Mo, 麼, } interrogative, implying doubt.
 42. Mo, 麼, }
43. Mo, 麼, }
 44. Mo, 麼, } simply interrogative, used after hearing anything said, having the sense of,
 45. Mo², 麼, } "Oh! that's what it is, is it?"
46. Ná, 那, }
 47. Ná², 那, } emphatically demonstrative.
48. Ne, 嘍, }
 49. Ne, 嘍, } emphatically demonstrative, used when one might say in English, "There
 50. Ne, 嘍, } now, what I said was true you see."
 51. Ne, 嘍, }
 52. Ne², 嘍, }
53. Ne, or more commonly ni, 呢, }
 54. Ne, or ni, 呢, } interrogative, or emphatically demonstrative.
55. O, 啊, }
 56. O, 啊, } strongly emphatically affirmative. The first is rarely used.
 57. O², 啊, }
58. Pe², 嘍, interrogative.
59. Pei², 嘍, affirmative.
60. Po², 播, very emphatic, used often after the final 囉 lo².
61. Wá, 話, }
 62. Wá, 話, } denoting that the statement preceding it has been made by some one
 63. Wá², 話, } before.
64. Wo, 啲, }
 65. Wo, 啲, } same as above.
 66. Wo², 啲, }
67. Yá, 咁, }
 68. Yá², 咁, } affirmative.
69. Yá, 咁, }
 70. Yá, 咁, } expressing slight surprise.
 71. Yá², 咁, }

FINALS.

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|------------------------|---------------------------|----------------|
| 72. Yák, | 喫, | } affirmative. |
| 73. Yák _o , | | |
| 74. Yák ₂ , | | |
| 75. Yo ¹ , | } expressive of surprise. | |
| 76. Yo ² , | | |

Note.—Considerably more than half of the above Finals and their Variants do not appear in any dictionary.

CCXXIX. No definite rule can be laid down as to when Finals are to be used, or omitted. See CCXXX.

CCXXX. Use finals at the end of a third, or perhaps nearly a half of the phrases and sentences (as well as after the same proportion of the single words) that you use.

CCXXXI. Remember that it is of great importance to use appropriate ones. The above list will show that they have a peculiar and often particular force and meaning, which is worse than lost if wrong ones are made use of.

CCXXXII. If the same final is put into a 上平 shōng² ping and 上去 shōng² hui¹, the former has generally more emphasis of meaning than the latter.

CCXXXIII. The following combinations of 係 hai² and 唔係 唔 hai² the equivalents for *yes* and *no* in Chinese and a number of different Finals will give some idea of the shades of meanings that a judicious use of these little words will admit. A few of them it will be seen are synonymous, but it must be remembered that it is well nigh impossible to give an exact rendering of the little shades of difference that exist in their use in Chinese; and the same particle used in different connections is capable of giving different meanings.

Of course the learner will understand that the English words that appear below, opposite the Chinese, do not all appear in the Chinese, but where a certain state of feeling is given expression to in English in certain words, the same feeling would probably cause the Chinese words that are opposite the English to be uttered. It is thus rather a free translation without which it would be impossible to convey anything of the sense of these little enclitic particles.

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|---------------------------------------|--|
| 1. 係 Hai ² | Yes, (affirmative). |
| 2. 喺 Hai ² ? | Yes? (indicative of great surprise.) |
| 3. 係哩 Hai ² le | Yes, (you are right it is so.) |
| 4. 係啊 Hai ² o ¹ | Yes, (indeed it is so.) |
| 5. 係臝 Hai ² ue | Yes, (didn't I say it was so, or I told you so.) |

FINALS.

6. 係咩	Hai ² me?	Yes? (yes? Oh! is it so?)
7. 係嗎	Hai ² má?	Yes? ('tis so, isn't it?)
8. 係嗎	Hai ² má'?	Yes? (it is indeed so, is it not?)
9. 係麼	Hai ² mò'?	Yes? (the same.)
10. 係叮	Hai ² á	Yes, ('tis so)
11. 係呀	Hai ² á'	Yes, (it is so indeed.)
12. 係蚱	Hai ² kwá	It's so I think.
13. 係蚱	Hai ² kwá'	I think, yes—I think it so, is it not?
14. 係囉	Hai ² lo	Yes, all right.
15. 係咯	Hai ² lok	Yes, that's it.
16. 係囉嗎	Hai ² lo' má'?	It's so, is it not, eh?
17. 係囉咩	Hai ² lo' me?	Oh! it's so, is it indeed?
18. 係囉	Hai ² lo'	Yes, 'tis so.
19. 係囉蚱	Hai ² lo' kwá'	'Tis so I think.
20. 係囉蚱	Hai ² lo' kwá	It's so, isn't it?
21. 係啖	Hai ² e	Indeed it's so?
22. 係唔係呢	Hai ² m hai ² ni?	There, isn't it so now?
23. 係唔係嘍	Hai ² m hai ² ne?	Is it so, or not? or simply Is it so?
24. 係唔係呀	Hai ² m hai ² á'?	Is it so, or not? or simply Is it so?
25. 係唔係叮	Hai ² m hai ² á?	There, didn't I tell you it was so.
26. 係唔係啊	Hai ² m hai ² o'?	Do tell me is it so, or not?

Remark.—The above list is not exhaustive.

ON THE USE OF SOME OF THE FINALS.

CCXXXIV. 叮 á, is generally spoken in a short sharp manner, while the voice often at times lingers on 呀 á'. The more emphatic 叮 á is meant to be, the shorter and sharper must be its pronunciation, while the converse is the case with regard to 呀 á'.

CCXXXV. When to use 叮 á and 呀 á'. 1. 叮 á is used when say the proposition enunciated is disputed, as for instance if one were to say, "You may say it was not hot yesterday, but it *was* very hot." 2. 呀 á' is used when a simple statement is made, not in opposition to any expressed opinion such as given in No. 1 above, or it is used when a strongly confirmatory statement is made. 呀 á' is used Interrogatively, but 叮 á never.

CCXXXVI. The Final 咋 chá' is often the final in phrases commencing with 咪 'mai, 唔好 m hò, &c. It often expresses what in English would be shewn by the words "wait a bit," "yet a while," and "yet."

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CCXXXVII. The Final 呌 kwá' can be used alone, or with the emphatic Finals 喇 lá, 囉 lo', 咯 lok., but not with others. When so used it qualifies this emphatic meaning, introducing an element of uncertainty, and possibly occasionally a half interrogative meaning is thrown in as well. This Final cannot be used with Interrogative Finals, such as 叮 á, 呀 á', 嗎 má', 咩 me, 麼 mo' and 呢 ni. The Finals given above comprise all with which it can be used.

CCXXXVIII. Some Affirmative and Interrogative Finals can be used together, the Interrogative coming last.

CCXXXIX. The Final 播 po' is used alone, or with 囉 lo', or 咯 lok.

See also CXXXVI, Nos. 2, and 4, CXLVI, and CXLVII.

A FEW SIMPLE DIRECTIONS FOR THE GUIDANCE OF THE BEGINNER.

CCXL. When there are several Subject Nominatives to a Verb, or several Verbs to a Subject Nominative in English, distribute them in Chinese into short sentences with one Subject alone to one Verb; and put them separately if you are asking questions, getting an answer to the first before putting the second, and so on.

CCXLI. Avoid dependent clauses as much as possible. Reduce every sentence, that is not the most simple in its construction, to its original elements, and put each as a simple sentence as above.

CCXLII. Do not put several contingencies to a Chinese at one and the same time. Put one at a time, if they must be put; but above all things avoid contingencies, or supposititious cases as much as possible. Some Chinese cannot understand them at all.

Remark.—As the Chinese takes his food all minced up, or chopped into pieces, so he takes his mental pabulum in small doses and cannot understand a long sentence. If he assents seemingly to what you say, supposing you will persist in putting a long inquiry to him, formed of several component sentences and contingent clauses, you will doubtless find he has not grasped the whole in its entirety. He may assent or dissent, as the European supposes, to what has been said, when at the same time the whole complicated sentence that the foreigner has constructed with the greatest amount of ingenuity has gone in at one ear and out at the other without having made any impression of the sense on his mind. He has perhaps seized hold of the last clause in the sentence, and answered it without any regard to what precedes it.

SIMPLE DIRECTIONS.

CCXLIII. Omit in long sentences all subsidiary words where possible:—such as 嘅 *ke*³ (often the sign of the possessive), 咁 *téi*² (the sign of the Plural), 嘢 *ti*, &c., &c.

Remark.—These little words are often omitted with advantage in short phrases even.

CCXLIV. Unless it is wished to draw special attention to the fact that what happened was in a Past Tense, or has just been completed, omit, as a general rule, signs of such past time. The same holds good of Future time. In fact in Chinese the Tenses need but little looking after: they generally take care of themselves.

Note.—This rule holds especially good in long sentences where nearly everything is sacrificed to conciseness.

CCXLV. In an Interrogative sentence begin by saying what you have to say in Affirmative form, then put an Interrogative Final at the end of your sentence, or repeat your sentence in a Negative form after the Affirmative form. Never attempt to use Interrogative constructions as in English.

CCXLVI. As a rule when replying to a question take the question that has been asked you, and simply put it in an Affirmative or Negative form, leaving out when it is an Interrogative-Negative question the Negative or Affirmative part of the question, as the case may be.

FINAL DIRECTIONS.

CCXLVII. Aim at simplicity of construction.

CCXLVIII. Avoid all complicated sentences.

CCXLIX. Avoid abrupt answers to questions.

CCL. Listen attentively to all you hear.

CCLI. Pick out all the words that are new to you; find out their meanings from your dictionary, or if you do not find them in your dictionary, which is more than likely, go to what is a better source of information, the Chinese themselves; then when you know what they mean, use them yourself.

CCLII. Remember that imitation is a strong point in learning Chinese.

CCLIII. Do not be afraid to speak at all times in Chinese.

CCLIV. Remember that it is considered impolite for a Chinese to laugh at your mistakes, and consequently he will rarely do it; and if a Foreigner laughs at you remember that it is he that should feel ashamed with himself for laughing at you when he probably still makes many mistakes, and not you for making a mistake while the language is new to you.

FINAL DIRECTIONS.

CCLV. You cannot avoid making many mistakes at first.

CCLVI. Bungle on somehow at the very first rather than not speak at all.

CCLVII. Resolve that you shall speak Chinese, and you will do it.

CCLVIII. Ask those with whom you are in the habit of talking to tell you when you are wrong.

CCLIX. When you can speak a little, take a newspaper published in English—a local one is preferable—and tell your teacher the news in Chinese—beginning with the local items first, as this will interest him, and you will be able to learn a great many Chinese words in this way. At your first attempt you will find that it seems well nigh impossible to put the English into Chinese, therefore be content with merely giving your teacher a bare outline of the contents in your own words, eschewing the leaders at first, and after a while you will find that you have more confidence and a better command of words, then follow the newspaper more and more until finally you give every word in the newspaper articles as far as possible. Use your dictionary freely in this exercise.

CCLX. Learn as many synonymous words as possible.

CCLXI. Practise half a dozen different ways of saying the same thing in Chinese. You will then find when speaking that if you are not understood when saying anything, you will very likely be able to put it in another form which will be intelligible.

CCLXII. Talk over what seem to you to be your mistakes with your teacher, and find out if they are mistakes, and why they are mistakes, and what is the right word, or right phrase, or right construction to use instead of that you have used.

CCLXIII. Do not attempt to talk much with those who do not speak good Cantonese at first. You will only get confused if you do.

CCLXIV. Speak to your servants in Chinese and make them speak to you in Chinese. Listen to nothing from them in English, unless you find that you cannot understand what has been said in Chinese, then, and only then, as a last resort when you have used every other means to discover the meaning of the word. When you have got the English of it then let the Chinese be repeated to you again, and be prepared for it next time.

CCLXV. Above all things have patience and plod on even if you seem to be making no progress. A language that has taken the Chinese thousands of years to develop is not mastered by you in a day.

FINAL DIRECTIONS.

CCLXVI. Get a good teacher, and trust him rather than your dictionary, if the two differ, as differ they must if he is a good teacher.

CCLXVII. Get some colloquial books, such as:—

“The Peep of Day” in Cantonese Colloquial.

“The New Testament” in Cantonese Colloquial.

“The Pilgrim’s Progress” in Cantonese Colloquial.

“The Holy War” in Cantonese Colloquial.

“The, Shing Yü Hau” in Cantonese Colloquial.

“The Bible History” in Cantonese Colloquial.

“Come to Jesus” in Cantonese Colloquial.

Parts of the “Old Testament” in Cantonese Colloquial, such as:—

“The Book of Genesis.”

“The Book of Ruth.”

“The Book of Psalms,” &c., &c., &c.

And let your teacher read them over to you until you can read them yourself, then read them with him. You will find this course of reading of great assistance. The purely native colloquial books you will find at first of little use compared with those named above. When you can talk pretty well you may turn to them as well.

CCLXVIII. If you are free to follow your own course of study, then leave the book language alone until you are well grounded in colloquial. You can find sufficient variety by reading the books named above, and by writing. The latter will be of great assistance in aiding the memory with new words learned.

Of course if you are wiser than Dame Nature, who insists that Chinese youngsters shall learn to speak Colloquial before they learn the book language, then you will attempt the learning of two languages at the same time—two languages, be it remembered, that are at the same time so similar and yet so dissimilar that it is well nigh impossible to attempt to study the two at the same time without doing great injury and injustice to one or other, or both. The colloquial generally suffers, and the consequence, owing in a great measure to this initial mistake, is that we can boast of but few good speakers of Chinese. Therefore, if possible, have nothing to do with the book language until you have attained a very good knowledge of colloquial—say until you have worked over it (that is to say if you have been working hard and well) for a year, or eighteen months.

CCLXIX. Do not be discouraged, however, from what has been said just above, and do not suppose that you cannot speak Chinese until you have been at work for months over it. You can begin to speak almost as soon as you begin to learn, and

FINAL DIRECTIONS.

in half, or a quarter of the time mentioned above you ought to be able to enter easily into conversation with those about you, if you have worked with a will, and at nothing else but colloquial.

CCLXX. Remember that the tones are of great importance, but at the same time do not make them bugbears. Try to learn them well, and then do not keep hesitating when you talk, as some have done, over nearly every word, while you think of the proper tone to put it in. You must first learn the tone of the word thoroughly, then you will utter it in the proper tone almost mechanically.

CCLXXI. Remember that the idioms are of as equal importance as the tones, or of even, if that were possible, paramount importance.

CCLXXII. Mix with the Chinese as much as you can. Be very inquisitive and very communicative.

CCLXXIII. Be careful in the use of the so-called Classifiers. They cannot be used indiscriminately. Only use appropriate ones.

CCLXXIV. Remember that though the colloquial and so-called book language are very distinct in many respects, different words being often used for the same thing, yet that there is a neutral ground, as it were, between the two, and that Chinese native scholars are also often inclined to use what are really book words and phrases in common conversation. Therefore when the learner is sufficiently familiar with good, simple, pure colloquial so as to be able to carry on a conversation of some length in it, his attention should be turned to some of these book words and phrases, so as not to be at a loss when conversing with scholars. At the same time let him not get into the habit of using such words and phrases habitually when simpler forms will as clearly express his meaning. If he desires to have a good vigorous knowledge of the language, let him cultivate the colloquial element, as in English he would the Anglo-Saxon element.

CCLXXV. As to dictionaries, the beginner should get the Author's *Cantonese Made Easy Vocabulary*, which will be of use though not containing so many words as Dr. Chalmers' English-Cantonese Dictionary. For Cantonese-English ones, if he is prepared to spend time and money on the learning of the language, he should either get Dr. Williams' Tonic Dictionary, or the latest one, Dr. Eitel's Cantonese Dictionary. Both are Cantonese-English Dictionaries.

CCLXXVI. As to companion books to study along with the present book, some of the Author's other works will be found of great assistance, such for instance as, "How to Speak Cantonese," and "Readings in Cantonese Colloquial."

FINAL DIRECTIONS.

CCLXXVII. Remember that the dictionaries are by no means free from mistakes. As to pronunciation trust to good Cantonese speakers rather than to books; the same holds good of tones; it holds good also to a certain extent with regard to definitions. Let it be remembered that English-Chinese, or Chinese-English Dictionary making is but in its infancy.

CCLXXVIII. Festina lente.

FINIS.

APPENDIX.

EXCURSUS 1.

CHINESE GRAMMAR.

As the Chinese ideas of Grammar as applied to their own language may conduce to a fuller understanding of the structure of Chinese sentences, and the parts that the different words play in the construction of such sentences, a short account of it is here given. Owing to the peculiarities of the Chinese language it is much simpler than English Grammar.

In the first place words are divided into **實字** *shat₂ tsz²*, i.e. real, or full, or significant words, and **虛字** *hui tsz²*, empty words, or particles.

The former "have a sense of their own independent of their use in any particular sentence." The latter "are employed only for grammatical purposes, to express relations between words, to connect sentences and clauses, and to complete the sentence, so that it may be clear in meaning and elegant in form."

The next division the Chinese employ is that of **死字** *'sz tsz²*, dead words, and **活字** *wút₂ tsz²*, living words. The former are Nouns; the latter are Verbs.

These are the grand divisions which the Chinese employ; and in many respects they appear to be better adapted for their language—a language in which a word may be used as a Noun, an Adjective, or a Verb—than our English complex grammatical distinctions.

EXCURSUS 2.

THE DIFFERENCES BETWEEN THE BOOK LANGUAGE AND CANTONESE COLLOQUIAL.

It is well that the Learner should understand clearly the differences between the book and colloquial languages.

To begin with to state the difference broadly, the one may be said to be a dead language while the other is a living one. The one is essentially the language of books, of documents, and letters—the written language; while the other is the language of friendship, of commerce, of intercourse—the speech of the people—the spoken language.

The book language is handed down from a remote antiquity, and the closer it assimilates (in its classical form at least) to the canons of antiquity, the finer it is considered to be. It is a crystallised form of the language; its genius is against expansion; while the colloquial is a present day language, and like all modern spoken languages has a continual growing, advancing, radical element of slang, and new words, and phrases opposed to the conservative element of the book language, which is too dignified to descend to slang, and adopts new words in a solemn and dignified manner. The book language is concise, terse, and sententious; the colloquial, though the same terms may be used when comparing it with modern European languages, is diffuse when compared with the book language.

The book language is not understood without years of study, and even then the more obscure the diction of its classical form, the more hidden its meaning, the more is it prized and thought highly of; the colloquial is understood by all from infancy to old age, whether educated, or uneducated.

The colloquial may be divided into a lower, or simpler colloquial, and a higher colloquial, or one approximating more to the book language in its use, to a greater or less extent, of certain words, which are not simple colloquial words. The latter Dr. Eitel has termed in his dictionary, "mixed," and it is not a bad term for them, as it is a definition as well. The simple colloquial is used by everyone, and is understood by everyone, the distinction between it and the higher colloquial consisting in the addition to the simple colloquial, which forms the basis or groundwork of all speech in China, of a number of what might be termed "dictionary words," that is to put it in a general way words, which a Chinese child, or woman would not understand. The more a man has dipped into books, or the more he wishes to differentiate himself from the common herd, so much the more he uses these words. It will therefore be seen that to learn Cantonese Colloquial thoroughly well it is advisable to learn first the simpler colloquial, which forms the basis of the spoken language, adding on a higher and higher superstructure, if time and circumstances permit, in the way of a knowledge and use of "mixed" words, i.e. certain words, strictly book language words, but which custom and habit have sanctioned the use of in speech when those using them and those hearing them are sufficiently educated either in books, or in the use of these words, to render their use intelligible.

It will be seen that with a good knowledge of the simple colloquial one can go anywhere and be understood by anyone from the highest to the lowest, who speak the dialect in its purity. It will be noticed that only *certain* words belong to this "mixed" class, and are capable of being used in the method explained above. It would never do to begin talking in the book language—it is simply for books and writing—any more than it would do for, say, a Frenchman to acquire his knowledge

of English from Chaucer, or even Beowulf, and then air his Anglo-Saxon and old English in modern London.

The book language has also several styles, the high classical almost as obscure to the unaided student as a nebula to an amateur astronomer without a proper telescope, and in some instances it is so obscure in its sense as to lead to the belief that the explanations offered are little better than guesses at the truth, in the same way that none of our telescopes are strong enough to resolve some of the distant star masses, or clusters of nebulous matter, and analogy and common sense are the only guides.

There is likewise a simple book language, which is the best to use if one wishes what he writes to be understood.

There is an official style, with all its set forms somewhat like ours, and forms of address.

There is a corresponding style, set and formal, abounding in allusions, which require years upon years of study to fully appreciate.

And a business style in which accounts and business are transacted.

Contracted forms of the characters are largely used in epistolary correspondence, as well as in the business entries in mercantile books, and the making out of accounts.

In writing there is also a running hand, and there is also a grass hand, the latter of which few Europeans trouble themselves about to any extent.

EXCURSUS 3.

THE REASONS WHY EUROPEANS AS A RULE ARE SUCH POOR SPEAKERS OF CANTONESE.

I. The language is so different from any European Language.

1st. In grammatical construction.

(a). There being no Numbers, or Cases to Nouns and Adjectives, and no Moods, Tenses, Numbers, and Persons to Verbs.

Note.—This though really simplifying the language causes it to appear more difficult at first, and makes it necessary for the learner to find different ways to mark, or denote these differences, because a foreign learner of Chinese has been accustomed hitherto to use all the complicated modes of expressing his meaning with which European languages abound. European children in China if allowed equal facilities for learning Chinese as for learning English take to the simpler language more readily, not having had any difficulties put in the way of its acquisition by having learned a more complex system of declension and inflection.

(b). In the apparently free and easy way in which a word does duty as a Noun, Adjective, Verb, or other part of speech as circumstances may demand.

Note.—In English many words, though perhaps not so many as in Chinese, are of more than one part of speech, but being familiar with them it does not strike us as peculiar, and

furthermore our dictionaries state them to be of such or such a part of speech, whereas in most of the dictionaries hitherto published, for the use of those learning Chinese, no parts of speech are regularly given, and everything appears to be in confusion in that respect.

- (c). The Prepositions and Conjunctions, which we have been accustomed to see in daily use do not appear in Chinese in many cases. In some cases such words are not needed in the latter language, and in other cases other particles utterly unfamiliar in their application or use abound, some of which are untranslatable into English. They therefore appear like unknown quantities with which we work in the dark.

2nd. The idioms of the language are so different. This is owing:—

- (a). To the people being so differently conditioned that things do not appear the same to them as to us.
- (b). To what is really often a more logical way of putting a matter, but we having been accustomed to an illogical way of putting the same thing from our infancy upwards prefer it to the simpler mode. Chinese is essentially a language for infants, for children, and for simplicity of thought, not only from its monosyllabic character, but from the natural sequence with which incidents are related. Of course this does not always hold good; but it is often the case in Chinese when it is not the case in English.

3rd. The words in the language do not always express exactly the same meaning in one language as they do in the other. This difficulty does not only arise when Chinese and English are compared, but applies to other languages as well. Such being the case it is not surprising that we should find a similar state of affairs when we come to compare English and Chinese.

- (a). These differences are to be seen in the case of a certain Chinese word having only a limited meaning compared with a word in English which is supposed to represent it. Consequently some of the shades of meaning which the English word covers will have to be represented in Chinese by another word, or other words.
- (b). The converse when a Chinese word embraces a far larger number of ideas than the corresponding English word with its limited meaning can cover.
- (c). Complications also may arise, such for instance as the following:—when a certain Chinese word may be represented in English by one word, and also may have one or two of the meanings, which another English word expresses, but not all of them.

Note.—This, however, is very much the same as (a.)

(d). The converse of *(c)*.

Note.—This is not surprising when it is remembered that there is scarcely a single English word which is perfectly synonymous with another word. So-called synonyms have generally some shade of difference of meaning.

(e). Two apparently synonymous words will often be used together, when at other times the one or the other will be used alone, and this usage or non-usage of them together in an arbitrary manner, as it appears to the learner.

Note.—The difficulties under *(e)* are increased by the most of the dictionaries and vocabularies not calling attention to this peculiar method of using words.

4th. It is most difficult to arrive at the correct pronunciation of the language.

(a). Because in some instances there is no possibility, or but little, of showing the correct pronunciation by the use of an English alphabet. In some cases there is no analogy in the pronunciation to that the learner has been accustomed to, and there is but little possibility of representing a sound, which does not exist in the English language when correctly pronounced.

Note.—This is especially the case with the unaspirated consonants, *k*, *p* and *t*, which are pronounced with a strong aspiration in English as correctly spoken. The dictionaries and phrase books have helped to increase this difficulty by stating that *k*, *p* and *t*, are pronounced as in English, when such is not the case.—The way in which it is stated in such publications leads the learner to suppose that such is the correct pronunciation of *k*, *p* and *t*, when unaspirated, and it therefore would necessarily follow that when aspirated the letters *k*, *p* and *t* are, or should be, pronounced stronger than in English, whereas in truth the case is that *k*, *p* and *t* when aspirated in Cantonese correspond with the correct pronunciation of those consonants in English.

Note.—These errors, as well as others, are due to the book-maker following in his pronunciation the errors of some predecessor. [In such a case it is most amusing to see with what dogmatic determination he will, when his error is pointed out to him, persist in saying that his representation of the sounds is the correct one.] The reasons of his following the errors of his predecessor are due to the following causes. In the first place he is as a general rule a miserable speaker of Cantonese, mispronouncing many of the words he tries to utter, and so having no correct standard he takes as his standard a previous book-maker, whom he believes to be correct in every particular in pronunciation, and another reason is that the book-maker often has for his teacher a man who does not speak pure Cantonese and the impure sounds come into his dictionary or book.

5th. The tones offer apparently a great difficulty to the beginner, and some always find them difficult.

Note.—Doubtless the difficulty would be decreased in many cases if they were properly tackled at the first, and tackled with the idea that they must and can be mastered.

The difficulty is owing :—

- (a). To there being nothing similar in European languages.
- (b). To people from different parts of the country giving different tones to the same words.
- (c). To different tones being given to certain words at certain times.
- (d). To the majority of the dictionaries ignoring the patent fact that there are more than eight tones in Cantonese, a mistake which leads the learner into trying to fit every word into one or other of the tones to which it is supposed, and stated to belong, whereas in truth and in fact it belongs to another tone entirely ignored by the dictionary maker.*

6th. From the difficulties which stand in his way in trying to acquire the language from the little assistance he derives from his teacher.

- (a). To begin with, his teacher probably knows no language but his own, which he has never had to learn in its entirety since his memory has been a sufficient recording power to reflect the whole of his past life in review before him. He has therefore no knowledge of the difficulties in the way of a learner, and does not therefore render that sympathetic assistance which looks out for the difficulties in the pupil's way and prepares him for them, or assists him out of them.
- (b). The teacher, finding that the learner does not pronounce the words correctly after two or three trials, gives it up as a useless effort, and is content with mediocrity on the part of his pupil from an idea that that is all that is attainable.
- (c). The teacher often has not the power, or ability to explain matters, so as to put them within the grasp of his pupil. His explanations are given in words often at the time unintelligible and unknown to his pupil, and his second or third attempts after the first have failed are probably just as bad.

These difficulties are not meant to discourage the learner from his arduous task, any more than the making of a chart is meant to discourage the captain from taking a voyage. It is to be hoped that the pointing of them out will enable the learner to overcome them more readily and successfully, than if he were not aware of them till he suddenly came upon them, or gradually learnt about them by experience.

* Dr. Eitel's dictionary is an exception, as he follows Mr. Parker's guidance to a large extent with regard to the tones, and Mr. Parker is evidently a competent guide in such matters. Dr. Chalmers' English-Cantonese Dictionary also gives many of the Third, or Colloquial Rising Tones. The Author's Vocabulary also contains these tones.

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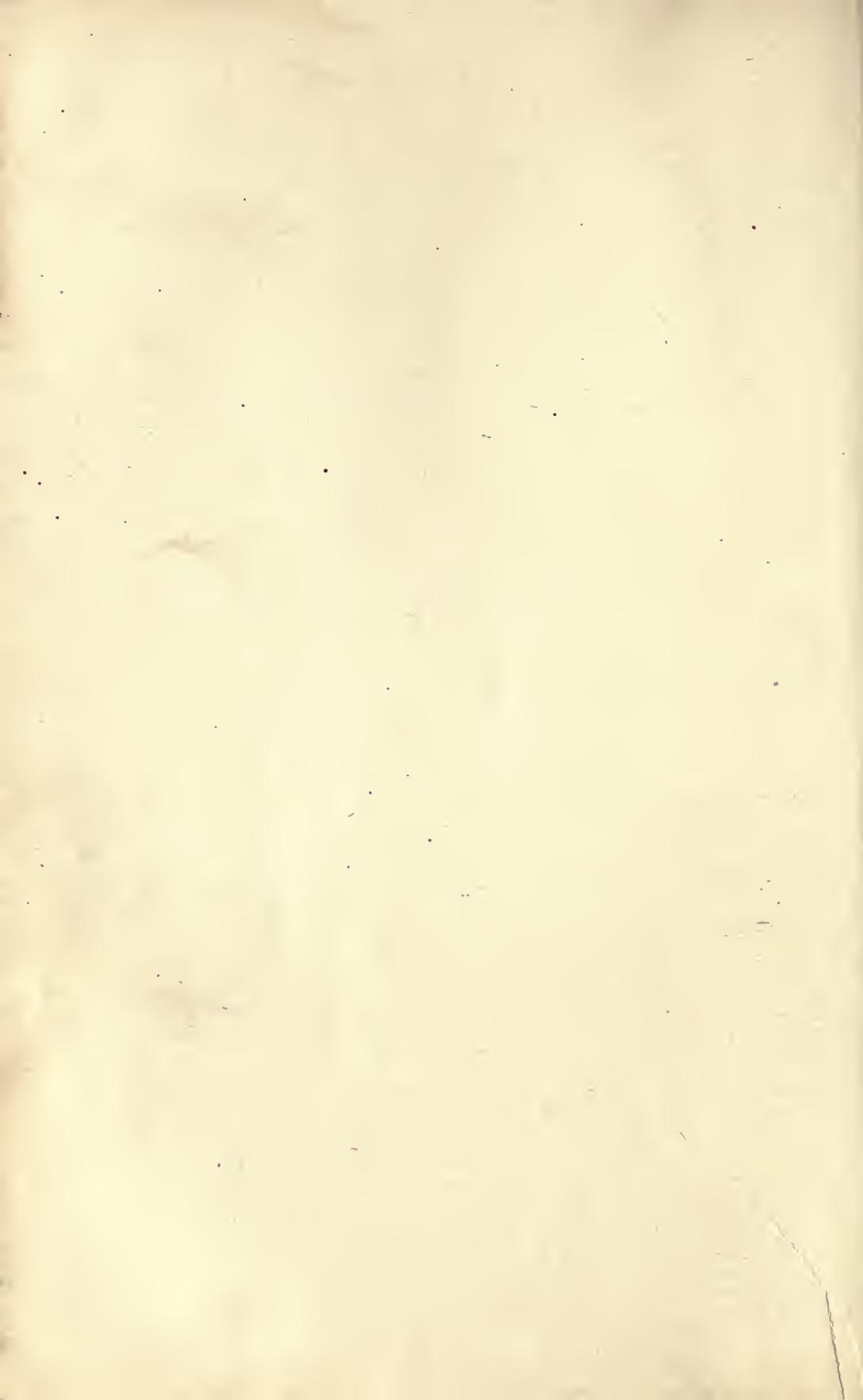
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